

Frontier

EDITED BY JOHN LAWRENCE

The Bishop of Southwark

REPORT OF AN INTERVIEW

Bengt Sundkler

BANTU MESSIAH AND WHITE CHRIST

David L. Edwards

THE TWENTIETH CENTURY SICKNESS

I

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What is Frontier?

FRONTIER is a non-profit-making Christian venture.

It is the organ of the World Dominion Press and the Christian Frontier Council.

The Christian Frontier Council is a fellowship of thirty or forty laymen and women who hold responsible positions in secular life and have met regularly for the past sixteen years to explore with each other the practical implications of their faith. They include members of all denominations. From time to time the Council forms specialized groups to deal with subjects such as politics, medicine, or education. The Council does not seek publicity, but on appropriate occasions the substance of its discussions will be made known in this journal.

The World Dominion Press, founded in 1924, is the publishing branch of the Survey Application Trust. It exists to study and promote the growth of self-support, self-propagation, and self-government in the newer Christian churches of the world, and the survey of unevangelized areas and peoples. In pursuit of these aims it has published a comprehensive series of studies, both of regional situations and of the application of the teaching of the New Testament to the expansion of the Church in the modern world.

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From the Editor

FOR all its misery and confusion this is a creative age and will be looked back on as a great age. We ought to praise God for this rather than complain of anything that may be lost. The twentieth century is great in its scientists, bold in the arts and resourceful in social adaptation; perhaps it is greatest of all in religious thinking. I do not mean by this that the great theologians of the twentieth century are greater than their predecessors, but that this is an age in which the Holy Spirit is opening our eyes to new things. That which was from the beginning and that which is today, this world and the next, the Christian faith and the other faiths by which men live, all these are being shown to us in a new light and in a different relation to each other. The significance of what happens in one's own age can only be discerned if it is regarded in a long perspective. I find myself coming to see the history of Christianity as a very slow decline (interrupted by some striking partial recoveries) from the fourth century down to a date which is hard to determine, but is not very far behind us. The spiritual revivals of the Reformation and of the Counter Reformation had both spent their visible force by about 1700, though subsequent events were to show that seed was germinating in secret.

The evangelical revival and the birth of the modern missionary movement were, on this understanding, the first signs that the tide had turned. It will be objected that the history of Christendom since then does not look altogether like a time of advance. Yet surely, God has been preparing great things; and in this generation we can begin to descry their outline. It is difficult to be more precise because this is not an age in which we can see these things in their finished form. This is an age in which a spiritual break through is being prepared. I believe that 'worldly holiness' will be at the centre of the revived faith, but we have as yet no more than hints of what is to come. That is hardly surprising. The spiritual purpose of the Babylonian captivity was not at first understood by the Jews.

What is creative in the twentieth century is, as ever, closely related to what is most miserable. To take an obvious example, the reason why we seek peace so earnestly is that we are not at peace, in ourselves, between races, between ideologies. It is a sobering thought that the '50s have been the best of the century so far. The Edwardian decade may have been better for some of us, but that cannot be weighed against the

misery of others. Ten years ago we were still weighed down by the destruction of the world war and the cold war was already at its height. Today the cold war is slowly thawing and the damage and dislocation of the second world war is nearly made good. Ten years ago it looked as if Europe might be in a decline but today European vitality is as great as ever, though, God be praised for it, Western vitality is no longer unchallenged by the vitality of other regions. Europe's relative weight is less in a larger world, but she herself has not ceased to develop. The task of the next decade is to level up, to get rid of the patches of material misery that still remain even in the most advanced countries and to help the efforts of less fortunate countries to raise themselves.

Thirty years ago the plans of realistic idealists concentrated on material aims. The spirit of the age seemed to be saying: 'Feed thy brother first, clothe him, house him, give him work and educate his children. No doubt he will have other needs after that but put first things first and do not be deflected from attending to material needs.' It is now easy to see that this was not so realistic as it seemed at the time. Material misery and spiritual emptiness are not altogether disconnected. It is dangerous to try to relieve one while ignoring the other. You cannot expect to save people's souls if you remain indifferent to whether they live in slums, and it may not be much use to remove them from slums, if in doing this you break up their existing pattern of family and social life without putting anything equivalent in its place.

No organization can in itself solve any problems, but some forms of organization conduce to red tape and other forms conduce to humanity. We need to look at the present articulation of society more closely than we have done. Wherever big industrial cities have grown whether under capitalism or communism, in Christian countries whether Protestant or Catholic, or in countries of other religions in Asia or Africa, the industrial proletariat, by and large, lose their existing religion without acquiring anything to take its place. The basic reason for this is that in the great cities of the modern world the parish is replaced by an urban antheap. In a village everyone knows everyone, everyone depends on everyone and everyone knows his place. The result may be happy or unhappy; in either case it conduces to a feeling of community, and without that neither the Christian religion nor any other religion can flourish. This is borne out by the present vitality of organized religion in North America where indeed some observers would say that the churches have developed their community aspect at the expense of other things. Even if this criticism is true, this aspect does not lose its

importance. The greatest handicap of the Russian Orthodox Church in the big cities of the Soviet Union is that it is still scarcely possible for the Church to have any activity as a community outside the church walls.

There is little doubt about the fact that the great cities of the industrial revolution provide poor soil for religion, but my explanation may well be contested. I am fairly sure that there is some truth in it, but no-one can tell without investigation what other factors are at work. It is urgently necessary to investigate the social factors which help or hinder the effective spread of the Gospel. This is a task for professional sociologists. Some of them are eager to undertake the task but get very little encouragement from the churches in Great Britain. On the Continent and across the Atlantic more has been done and even in this country the Roman Catholics are ahead of the other churches.

Research is indeed urgent, but practical experiment need not wait for research. The Church ought to show the world what it means to be a member of a body 'and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God' (Eph. iii: 9). What does this mean in practical terms? It involves, among other things, that the Church should be properly articulated in a way that no church is at present. The principle of the articulation of any society, in the sense in which I am using the term, is that everyone should be conscious of belonging to a group that is not too large for all the members to know each other in a real sense; the leaders of each group would represent their group in a wider association of groups which would itself be small enough for the leaders to know each other; each such association would be joined through its leaders in a still wider grouping, and so on through as many stages as may be necessary. The widest grouping of all could consist of whatever grouping of national and regional churches within the universal Church exhibits this principle of articulation on a world wide scale.

In what I have just written I have tried to avoid using the vocabulary of any existing church, because all the words that are already in ecclesiastical use are charged with emotion and prejudice. What I say applies equally to an Episcopal Church, a Presbyterian Church or to a church in the Independent tradition. In each case it would mean a thorough overhaul of structure, but it involves nothing incompatible with the theological principles of any church, from the Church of Rome to the Plymouth Brethren. The Presbyterian churches, with their Kirk Sessions, Presbyteries, Synods and Assemblies incorporate in a formal sense more of what I have in mind than any other group of

churches known to me, but even they seem to have gone wrong by regarding their ascending tiers of 'church courts' as pieces of machinery for the government of the Church rather than as a necessary expression of the fellowship of the members of the Body in an increasingly complex society. It is more important that each group should be joined in prayer than that it should meet for deliberation, though that also is required.

If what I say were to be taken seriously it would involve some kind of subordinate articulation of the larger Anglican dioceses, such as the Presbyterian system obtains through the Presbyteries; if the existing 'deaneries' could be animated, that would meet the case. All churches would have to find some way of articulating large parishes into smaller units. Various existing experiments would have to be examined in this connection, including, *inter alia*, the Methodist class system, the 'house church', 'street wardens', the Presbyterian eldership. The Presbyterian eldership would meet the case if those who are together under one elder came to regard themselves as the primary spiritual grouping of the universal Christian fellowship. If it be held that the territorial parish system should now be superseded, the problem remains but it becomes more complicated.

There may be a thousand ways of embodying these principles, and I have no particular preferences in that matter, but, as things are, the Church is too often conformed to the world. The Church ought not to reproduce those aspects of mass society which make it like an anthep. If she continues to do so she will continue to lose members as more and more men and women join the modern industrial society. In 1960 professing Christians are a smaller proportion of the world's population than they were in 1900. The 'younger Churches' have indeed grown but they are not growing so fast as the population of their countries. We know indeed 'the greatness of our fault', let us take heed to it.

What Has Happened to the Left?

I believe that the dialectic nature of society is part of God's ordering of the world and that no society is healthy unless it expresses the dialectic principle. In the modern world this principle is best expressed through the democratic party system of politics in its various forms. It is therefore a serious thing, even for its opponents, if a great political party loses its vitality. Yet I have found it hard to give my attention to the recent debates within the Labour Party and found myself wondering whether they had touched fundamental realities.

'Progressive' parties flourish when there are clear cut 'progressive causes' for them to advocate, such as were the abolition of slavery, the extension of the franchise, and the nationalization of the key industries. But in Great Britain the franchise is now universal and nationalization is no longer a clear cut issue. There may be a case for an extension of public ownership of industry but the issue is not a clear one and it is not a central issue for most electors. There are still progressive causes, notably in questions of race relations and colonial policies and in relation to the development of those countries which are less materially advanced than ourselves. These causes still capture enthusiasm but they are not simple, in the way that the widening of the franchise in this country was, or at least was presented as, a simple issue. For one thing, the territories in question are so different from each other that to advocate one policy for all of them would not even be plausible. Moreover, no party has a monopoly of 'progressive' action. Since the war Conservative Governments have sometimes done strikingly 'progressive' things, and Labour Governments have sometimes done surprisingly conservative things. Nowadays 'progressive' causes depend less than they did upon the party that sponsors them getting into power, they go forward through infiltration into all the parties, through infiltration into the Civil Service, the academic world, the armed forces and business. It may be that eventually the Rhodesian Selection Trust will be seen to have done more than political parties and more than the churches for the advancement of Africans in Central Africa. Business did more than the Church to get the schools reopened at Little Rock. So it would not be surprising if some of the men and women who would otherwise be fighting 'progressive' battles in politics have gone into business or the public service and are quietly fighting the same battle though with different weapons.

Unity

It is increasingly realized that the question of Christian unity is wider than the World Council of Churches, let alone the Churches which went through the Reformation and form the bulk of the membership of the World Council. But this extension of vision is not painless.

In many places a new spirit of charity and a wish to understand each other are growing between conservative evangelicals and those evangelicals who would call themselves followers of 'post-critical Biblical theology'. This rapprochement between different schools of evangeli-

cals is not yet matched by a willingness of conservative evangelicals to make contact with Catholics (whether of the Roman, Anglo-Catholic or Eastern Orthodox variety). Time has been when 'Catholics' in this sense seemed to be acting on the principle: '... come out from among them, and be ye separate ...' (2 Cor. vi: 17), but many of them are now more ready to perceive what they may have to learn from evangelicals of the conservative tradition than those evangelicals are to consider what they might have to learn from 'catholics'.

This does not apply to Pentecostal Christians who sometimes find it easier to reach common ground with High Church Anglicans than with traditional evangelicals. I know full well the complaints that are made by most of my friends against the Pentecostals and against certain other extreme evangelicals. I suspect that these complaints are often justified, but the rest of us seldom wait to ask whether we on our side have wronged these brethren. The Pentecostals would say that it is we who drove them out of our churches.

One of the greatest injuries we do to each other in the Church is to entertain suspicions. This can be illustrated from the opposite end of the ecclesiastical spectrum. At the meeting of the Central Committee of the World Council of Churches at Rhodes last summer the presence of a few Roman Catholic priests in their capacity as journalists led to some strange misunderstandings. Knowing the personalities in question I find it absurd to think that they were engaged in a plot to set the Orthodox against the Protestants in the World Council of Churches. Knowing the Orthodox I think it absurd to suppose that the Roman Church would find it easy to allay their deep suspicion of Rome and bring them into a sort of united front against Protestantism. The Protestants who entertained these suspicions would never have done so if they had understood that the Eastern Orthodox position is one of immense solidity and fundamentally different from the Roman position. The fault of the Vatican was not that it played a double game, but that its organization for dealing with ecumenical matters was shown to be ludicrously inadequate. The Vatican radio is sometimes irresponsible in the things that it says about Eastern Europe and about other churches. I trust that it is more responsible about other matters but I have no knowledge of that. The contradictory things said by the Vatican about the Rhodes incident were bound to feed Protestant and Orthodox suspicions and have come near to bringing some of the good intentions of John XXIII to nought. The Vatican ought to take its own radio station more seriously and to establish proper machinery for dealing

with ecumenical relations. In the meantime it must not be surprised if it is misunderstood. On the other hand, Protestant critics of Rome should understand that the Vatican is not such an efficient organization as it is often supposed to be and they should realize the extraordinary variety of churchmanship to be found in the Church of Rome. Contradictions are more likely to flow from complexities and even clashes within the Roman church than from duplicity.

It is a year since I was in Rome. Pope John XXIII is a great man and a great Christian, who perceives things that his predecessors for a very long time do not seem to have seen. Unfortunately his judgment of people seems to be erratic and he does not always put into the key posts men with a vision as wide as his own. The General Council of the Roman Church which he has called cannot conceivably achieve a union of churches but it could be the beginning of a reform of the Roman Church which could pave the way for eventual reunion. I cannot understand those Christians who refuse to pray for this Council. Even if the Roman Church still needs reform as much as it did 400 years ago—I ask my Roman friends to forgive the supposition—can we doubt that God can raise up men to reform whatever may need reformation? It depends on the rest of us as well as on the Roman Church whether the Council begins necessary reforms or whether it widens the gap between us. It is therefore important that there should be contacts with Rome during the gestation of the Council. Protestant suspicion and Roman maladroitness have made direct contacts between Rome and Geneva more difficult for the time being. Contacts between the Church of Rome and other Churches on a church to church basis can continue, and that is the most important thing at the present stage.

Germany

Anti-semitism and open manifestations of depraved nationalism are a reminder that the future of Germany is still an unsolved problem. The Germans are a problem people, as the Russians are a problem people, even if they have nothing else in common but their greatness. Both are great peoples in every sense of the word, yet both have a fearful tendency to take the wrong turning. Books are written to explain this—I have written one myself—but this capacity to ‘go wrong’ even beyond what is normal in other nations, remains mysterious. The Russians have long accepted that the greater part of their problem is within themselves, but until recently the Germans seemed unanimous in looking for the

root of their troubles in external causes; they did not have 'a place in the sun' or they had been 'stabbed in the back'. Now for the first time one meets a few Germans who say that their people are a problem to themselves. Fifteen years ago it hardly seemed that anything healthy could come out of Germany for at least a generation. Yet since then the Germans have shown signs of national renewal and have given the Church some of the most remarkable movements of the century. There are still morbid fibres in the nation but there are also healthy fibres, and we forget too easily that if we had consistently encouraged what is sound in Germany some at least of our present calamities might not have happened. I content myself with one example. It was the sixth year of war that came near to ruining European civilization. If we had not insisted on unconditional surrender; if we had been ready to come to terms with the Germany of Rommel and Bonhoeffer, that sixth year might have been a year of peace. The sound elements in Germany are stronger now than in 1944, but they and we are not out of danger.

Starvation in Our Time?

On another page we publish an article by Dr John Wyon on the controversial subject of population. Dr Wyon's argument is based on the premise that an unchecked expansion of population must eventually lead to starvation, and it is likely that this will be sooner rather than later. He does not prejudge the question of what methods of limitation are acceptable, but he points to what is happening and pleads for research into causes. It is not, in his view, a choice between more goods and lower birth-rate, but rather we need both 'bigger supplies better distributed', *and* some reduction of the present rate of growth of population. Possible means of achieving this range from sexual abstinence to infanticide. The argument is about what means are permissible. In Japan there are more abortions than live births. What alternative do we propose?

It is true there would now and for at least some decades be enough food for all, if every Indian and African peasant reached Danish standards of efficient farming, if British and American farmers were prepared to work harder to produce a surplus of food for free distribution to those in need, if some arrangement could be made for very cheap transport to hungry lands, and if people in hungry lands could migrate freely to lands of plenty. Merely to list these things shows how hard they will be to achieve, but it does not excuse us from trying to do at least some of them.

J.W.L.

The Bishop of Southwark

INTERVIEWED BY MARK GIBBS

Mr Gibbs. First of all, Sir, I would like to ask you something about your 'inner ring' churches—the area immediately south of the river.

Bishop of Southwark. Walworth and Bermondsey, for example?

G. Yes. What would you think were the urgent needs of the Church in that area?

S. Most of these churches are fairly typical of churches in industrial areas—for instance, Sheffield or Birmingham—where the Church appears never to have had much of a following. We sometimes get parishes of 7,000, 8,000, 9,000 and 10,000 and congregations of between 40 and 50.

G. So this is really a mission area?

S. Yes.

G. Is that why you have made a special appeal for younger clergy to come in?

S. There are several reasons for making an appeal for the younger clergy to come in. Whether it is a mission area or not the churches have got to be staffed. Indeed I am not altogether happy about the term 'mission area' because even in the more prosperous parts of the diocese like Cheam and Kingston the Church has got a great task to make itself accepted by the people.

G. Some people have been asking what has happened to the young ordinands who have been produced by the religious revival in Oxford and Cambridge. . . .

S. I couldn't answer that one. You would need a most careful survey.

G. Are most of them going to the better areas, or are they keen on industrial areas?

S. I couldn't say. I have had quite a few older priests volunteering for livings, but what I am chiefly out for is curates to assist over-worked vicars. It is not a need peculiar to Southwark. Birmingham, Sheffield and Manchester have the same problem—there are many reasons why they don't come forward. Quite often there aren't any curates' houses. You can imagine in the Walworth area, for instance, this is very difficult.

G. Is there any real reason why they shouldn't live in the houses their parishioners are living in?

S. If you can find them. With Council houses it is a question of taking your turn in the queue. It is a very real problem. Another problem is that married clergy when they have a family tend to want to bring up their family in better-class areas.

G. Is there any reason why priests at home should expect that any more than priests in the missions overseas? Isn't this a case of 'keeping up with the Joneses'?

S. It is dangerous to generalize. The children of clergy who work overseas are left in this country and taken care of by grandparents or in-laws, or when they get to a certain age they are sent over here to school.

G. Lay people in the district have to

send their children to the local schools. Is there any real reason why priests shouldn't do the same?

S. It all depends how you define 'real reasons'. Reasons are advanced which are real to the people who advance them. Whether they are justifiable is another matter.

G. Let's consider the question of laity in the diocese. Are any of the more active Christian laity in London offering to help?

S. I think it would be true to say that for a good many years, long before I came here, certain parishes in the more prosperous parts of the diocese were helping parishes in the less fortunate parts. I am doing all I can to stimulate that. Here is one instance. One church at Bletchingley is associated with St Paul's, Lorimore Square. They assist in staffing parish organizations and in visiting and in maintaining the life of the church. What is more, it has developed into a two-way traffic. Now the people from Lorimore Square are going down to Bletchingley and taking part in the life there. At another church, in Southwark, where a new incumbent has taken over and the church life is at a low ebb, forty young people from another area have volunteered to offer themselves for six months to this new parson for anything he wants. Another offer came yesterday from Wimbledon to help a church in Camberwell. This is most encouraging, and it needs very much to be stimulated because it is doubtful whether the rank and file members of the congregations in the more prosperous areas are fully aware of their responsibility towards the Church in the mission areas. I am impressed, as I go around, by these churches in the inner ring. You have a little band of people and very small congregations, and their devotion to the church and readiness to take part in social work and in running

clubs and in youth work is often beyond praise.

G. What would you say about the style of this work? Does it give an impression of a fresh and smart attitude to life, or is it really a little faded—although devoted?

S. They lack the financial resources.

G. I don't mean financial . . .

S. . . . and equipment. I remember my time in Bristol when I compared some of the church clubs with the Youth Centres. The Church couldn't begin to compete in the way of resources, but the Church Clubs tended to be very much more popular.

G. Have they fresh paint and smart notice boards?

S. I couldn't say.

G. Obviously you would wish your people not only to work in church groups but also do something in the district?

S. The more ordinary secular organizations into which they can get the better.

G. Do you find many Christian Trade Unionists—are they noticeable in this area or not?

S. I visited the other day a very keen man who plays an active part in Trade Unionism. This again is something I am seeking to stimulate.

G. Is he backed by the local church?

S. Most certainly: it was the parson who told me about him in the first instance and brought me into contact with him.

G. Now, Sir, about the suburbs—what are their main needs?

S. A greater awareness of both world needs—e.g. refugees, war on want, problems in Africa, colour bar—and also a greater awareness of social needs over here—for instance, the coloured population in the diocese of Southwark, which in places like Brixton is appreciable.

G. Would you say that the trouble with the suburbs is that the Christians try to keep up with the Joneses as much as anyone else?

S. This is characteristic of human nature. I found it in a working class parish too. You have got to keep up with the neighbours. It interested me when television first came in—in my working-class parish you could be certain if it appeared in one house it appeared either side pretty quickly.

G. Would you agree that this is one thing to watch very carefully?

S. Yes. I am not making any criticism. All I am saying is that it exists in human nature. It is one reason why the Labour Party is having great difficulty at the present moment in getting its propaganda over. You have a situation today where many people, who would have been known formerly as working people, dislike being called working-class because they think it is a term not flattering to them. They prefer to think of themselves as middle class or just one class. It is so easy to make superficial generalizations about these things. There is something about 'keeping up with the Joneses' which could be quite a good and justifiable thing. For instance, the way I have seen it happen in my working-class parish is this. You have a house in the street where the parents would be concerned about the educational upbringing of the children and would make the child do his homework instead of roaming the streets. The people next door would copy. Now in 'keeping up with the Joneses' it may be that because Mr and Mrs A. have taken this line with their child, Mr and Mrs B., who never thought about it before, become aware of the value of taking education seriously.

Another instance: the Church being a middle-class institution, it is said that working-class people coming into the



Church feel themselves alien. If they do join, the Church makes them something other than they originally were. That again is a generalization. Supposing a boy turns up at church in Teddy Boy clothes (which I have seen in my own church and I don't mind it in the least) the tendency would be that he becomes a little less flashy. Is that necessarily a bad thing? If one is living in a Christian parish, it ought to have a mellowing and educational effect upon one.

G. You have churches in your diocese which would in fact bring these people into a real fellowship, and mellow them, and would not be affronted by their coming?

S. Yes. Many of the churches would be only too delighted to welcome them, and do welcome them. The difficulty is to get them. It is not merely the Church which fails to get them, but the secular Youth Clubs, the WEA activities, and

so on, which have a very small response. It is always being said the the Church fails with youth. It ought to be worded differently. The young people in those areas do not appear to want to be identified with *any* youth organization, ecclesiastical or secular. People who criticize the Church would do very much better to go into the deeper question of why it is that young people don't want to join anything.

G. I am still a little bit worried about this tendency for the Christians to do better in life than others, and then to move out. Priests often are reluctant to bring their families in. Doctors and teachers move out.

S. I think that they, just like the ordained minister, have got to realize that this is a missionary call, and it may be right for them to respond to it. What

matters is the realization that *it may be God's will that you should stay where you are for the sake of the Church*. I hear wherever I go that people are so much on the move. One church got through five churchwardens in two years. The people who were showing signs of leadership—they are the ones who want to move out. Coupled with that is a fact of human nature you have got to recognize—a man likes to have something he can call his own—his own little house in which he can potter around rather than stay indefinitely in some Council house or flat which he feels isn't his. If a man has an alternative to living in the smoke and filth, he would say: 'For the sake of my family I am going to move out.' It would only be a great inward urge which would keep him.

Encounter with other Faiths

In this issue of FRONTIER we publish an article on 'Synagogue and Church'. In the next issue there will be an article by A. H. Hourani on 'Christians and Muslims'.

FRONTIER

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Bantu Messiah and White Christ

THERE is one thing we sometimes wonder about,' he said, and hurriedly pulled his brown knitted hat down over his wrinkled forehead. The speaker was Theophilus M., a Zulu journalist, and editor of an African newspaper, an intense thirty-year-old African intellectual, intelligent, quick-witted and with wide contacts among present-day Africans. 'We wonder sometimes,' he repeated thoughtfully, 'whether we might not have got the wrong God. It might have been better if we had had our own God.'

I thought for a moment about the Christian name which he had been given in Holy Baptism—for he was a Christian and, in common with the entire modern generation of African intellectuals the continent over, had been to the mission school. It was not a Bantu name, but a foreign name, a Greek name, Theophilus—'Loved by God'. Yes, but loved by which god? Could it be the white man's God, when the chasm between white and black was yawning wider and wider with every passing day, in an *apartheid*-ruled South Africa?

He took me with him to the Africans' own church, a cold and draughty little shack—this was in June, winter in Johannesburg. A layman was preaching and quoted Matt. xxv: 1–3. 'So shall it be with the Kingdom of Heaven, as when ten virgins took their lamps and went out to meet the bridegroom. But five were white and five were black. The whites took their lamps with them, but forgot to take any oil. But the blacks took oil with them in their vessel. . . . At last they came and shouted, "Lord, open the door for us!" But he answered and said, "Verily, I say unto you, I know you not!"'

Who stands at the Gate?

In attempting to deal with the question of the African separatist churches, we must remember that the situation is both fluid and dramatic—a fact which was brought home to me every day in the field. We are dealing with things of the Spirit, which 'bloweth where it listeth', transcending and breaking through any wall of doctrine or

organization. In a study of 1948 (*Bantu Prophets in South Africa*, Lutterworth Press, London, 1948), I suggested a twofold classification of the African independent churches: Ethiopian and Zionist, defined as follows.

Ethiopian: These were (a) such Independent Bantu churches as have seceded from white mission churches, chiefly on racial grounds; (b) other Bantu churches seceding from leaders classified under (a). Their church organization and Bible interpretation are largely copied from the Protestant churches from which they seceded.

Zionist: A syncretistic Bantu movement, with healing, speaking with tongues, purification rites and taboos as the main expressions of their faith.

This simple classification has been generally accepted. I feel, however, that with the new material I have gathered one important modification must be made; we shall only understand the real theological and ideological significance, both of the Zionists and of the prophet Shembe and certain others, if we distinguish three, and not two, main types: (a) *Ethiopians*, (b) *Zionists*, (c) *Messianic movements*.

The distinction between the second and third groups has not been culled from theological text-books; it is implied in a question of the utmost theological significance for the faithful in both camps: '*Who stands at the Gate?*' (*esangweni*). Is it the Jesus Christ of the Scriptures, or is it the Bantu Messiah in the person of Shembe, Khambule, Lekganyane, John Masowe or some other prophet?

The concept of the Gate of Heaven is one of the most vital of the ideas current in these independent churches. The Gate—or Gates? How many are there? Revelation xxi speaks of twelve gates to the New Jerusalem. An African prophet has had a dream which helps him to harmonize the heavenly vision of the Book of Revelation with the factual, down-to-earth reality of the South African race situation. He speaks about *thirteen* gates: twelve for the tribes of Israel, which, he believes, must surely refer to the Whites, and the thirteenth 'for Natives only'.

Another prophet mentions three gates: those of Meshach, Shadrach and Abednego. Meshach 'for Whites only', Shadrach for Africans and Abednego for Indians.

Others speak of only one gate. The decisive fact here is to know the name of the one who stands at the Gate, since he is the one who has the final authority to open or close it. He is the Mediator, the Gate-keeper of the *Kraal* of Heaven. In a Bantu royal *kraal* it is not permitted to approach the king direct; first, approach must be made to the door-

keeper, who refers the visitor to a second official: he in his turn passes the request on to a third, and so on through a complicated hierarchical aristocracy, until at last permission is given to approach the king himself.

The same applies to the *Kraal* above. Isaiah Shembe, one of the Messiah-figures of the Zulus, wrote in one of his hymns, *singena ngabanye*, 'We enter (Heaven) with the help of others,' i.e. we enter Heaven through the one who has power to open or close the Gate. But what does he look like, this heavenly Gate-keeper? What are his characteristics? We shall pause for a moment to look at one aspect of the Bantu Separatist churches, the struggle over the picture of God.

2 Cor. iv: 4 and Col. i: 15 speak of Christ as the image or *ikon* of God. The important question for the African is this: when God turns to the Whites, he obviously uses the image—*ikon*, *persona*—which they call the White Christ; but when He turns to us, the Bantu, what form and what image does He use in order to make Himself known to us?

Seen in a Dream

They have seen him in the glittering *dream-world*. The Bantu are people for whom dreams are not merely passing fancies; for many the dream is a channel used by God for the revelation which he wills to make to his host here on earth. That is why it is so important to record their dreams. We are dealing with people who recently have bid farewell to their traditional African religion and gone over to some Christian milieu. They are now trying to tell us how God was revealed to them. In dreams God appears in rich and dazzling colours, speaking the word of power; contact between the Almighty Himself and the puny dreamer is direct. In the harsh world of daylight the dreamer may be poor and despised, but in his dream-kingdom he is chosen, and privileged to receive the full generosity of the Almighty in His seeking, individualizing love.

Dreams, and the shining white clothes which the Bantu sees in his dreams, are important and have consequences for evangelism in Bantu Africa. I choose one example from Ceza mission-station, where I worked as a missionary from 1940 to 1942, and to which I returned in 1958 to conduct fresh investigations. I had interviews on both occasions with the elders of churches, in which I asked them to tell me the reasons why the first Christians forsook their old religion and joined the Lutheran congregation. The answer was often that this had happened

in some crisis of illness. The powerful White Christ had cured them, through his messengers, and they had therefore transferred their allegiance to the white group. But the transition was very often made by way of response to a direct revelation of God in a dream. They saw a figure of dazzling brightness, which they identified as the White Christ preached by the missionaries; or they thought they saw themselves dressed in the white baptismal robe. There could be no more discussion: they had to break with all opposition and cross the boundary dividing traditional society from the Christian Church, and be received in baptism into the new tribe of the White Christ.

But this particular congregation was Lutheran, and the Lutheran missionaries dressed their church workers in black—black clerical clothes, black uniform for the evangelists, black blouse and skirt for the prayer-women, *abasizikazi*. New generations arose, both at Ceza and everywhere in Bantu Africa, but they still met the shining and dazzling visions in the wonderland of dreams. Meanwhile a dynamic new religious group had arisen, in Zululand and elsewhere, calling themselves 'Zionists' and wearing white ankle-length garments. So when the new generation at Ceza saw in their dreams these manifestations of light (*photisma*) it was taken to be a divine revelation that they should enter, not the black-clothed Lutheran group, but the fellowship of the Zionists with their white uniforms! We are, of course, not trying to maintain that this was the only reason for their transfer to Zionism. But anyone who has asked why the individual should have gone over from the mission to the Zionists, and has received in a thousand cases the answer: 'I had a dream', can well understand that it *is* a vital reason.

Extent and Causes

Just a few words on the extent of, and the reasons for, this movement. The prophetic, or Messianic, movements which we are considering are by no means limited to South Africa. They are known elsewhere than in Africa and occur in other parts of the African continent. But the movement is particularly extensive in South Africa, where it has grown remarkably quickly. The movement began in the 1890s, and by 1932 comprised 320 groups. The number of these Separatist churches is now over 2,100. Some of them are very small; others have a membership of 50,000—100,000 Africans. The movement as a whole has at least a million adherents. This is in point of fact *the most important modern indigenous African movement in South Africa*, and its existence

poses a disquieting, but vital, problem for the missionary Church in Southern Africa. Among the *causes* of the movement we may point out four.

1. Racial discrimination in South Africa which, with the increasing tempo of popular education, is becoming steadily more and more intolerable; public life, the post office, railways, scouting, the universities, even the churches—none can be entirely exonerated. In 1940 I asked: 'Why has this or that African minister left the mission and gone over to the Separatists?' In 1958 I found that I had to reformulate the question: 'How is it that this or that African minister still continues in the mission? How is it that he still retains some loyalty to his old fellowship?' One highly-qualified Bantu minister, active in a church which has a name for being rather radical in advancing the interests of the African, had this to say, in 1958: 'The trouble is that I am never treated as a human being.' There, in a word, lies the entire problem.

2. The denominational disunity of the western churches and missions.

3. Inter-tribal tensions, between Zulu and Suto, Zulu and Swazi, etc.

4. The personal desire for power, in a situation in which the formation of a religious group offers one of the few means by which the African is able to assume some measure of personal authority.

The Bantu Messiah

The occasion was the great July festival of 1958, and tens of thousands of Zulus belonging to the Nazaretha group, *amaNazaretha*, had gathered some twenty-five miles north of Durban. On the Sabbath all were assembled in 'Paradise', near the grave of the late Prophet, Isaiah Shembe, who died in 1935. His son, John Galilee Shembe, is the present leader of the group, and it was he who led this great meeting. At the beginning of the service, he suddenly requested me to preach. (I was in fact the first European who had ever received such a request.) I took as my text the closing words of Matt. xi: 'Come unto me all ye that labour and are heavy laden. . . . Take my yoke upon you . . .' The Prophet Shembe took up where I left off. He began with the White Christ, but soon went over to speak about his father, Isaiah Shembe, fully conscious that his listeners considered Isaiah Shembe to be the Zulus' own Messiah. 'I do not know who Shembe was. I am his son, but I do not know who he was. Isaiah Shembe was not born in the same way as you or me; he was born of the Spirit. He was Spirit. Shembe was not of the world: he was of Heaven, he was a servant sent by God. We know that God is not at the other side of the ocean; he is here among us.'

The latter expression was reminiscent of a sermon I had heard from the same man eighteen years earlier, at the same July festival of the *amaNazaretha*. On that occasion, J. G. Shembe had said: 'Zulus, you have heard sermons about a God who is without arms and legs—who has no love and no mercy. But Isaiah Shembe has proclaimed a God

who walks on his legs and works with his arms, and who is loving and merciful.'

The White Christ may have been the Christ of the white men, and may be on the other side of the ocean, but Shembe expressed the hunger of the masses for *a revelation here and now*, for a Messiah of their own flesh and blood, able above all to heal the sick and to restore the dead to life. Shembe is considered to be their own Messiah, the Bantu Messiah. In one of their creeds it is written: 'I believe in the Father and the Holy Spirit and the communion of the saints of the *amaNazaretha*.' Here there is no longer any room for the Son; his place has been usurped by another, by the Zulu Messiah himself. They reckon with a repeated revelation, the particular trade-mark of religious syncretism: in this case a revelation repeated for the Zulus, similar to that which was once given to the Jews. There was no longer any question of a revelation having taken place once and for all, nor of the great High Priest who entered the Holy of Holies once and for all.

It is to some extent possible to fix the point in time at which faith in the White Christ was exchanged for faith in the Black Messiah. It ties up with a decisive political event in the life of the African population: a new land law for the African, passed in 1913. The Bantu suddenly discovered that they had lost their land, and that they no longer had the right to buy land. The years immediately following the passing of this law saw the break-through of the radical apocalyptic groups. One particular Bible text took on a burning actuality for Africans over the whole of South Africa at this time. It was Deut. xviii:15:

*The Lord thy God will raise up unto thee a Prophet
from the midst of thee, of thy brethren, like unto me:
unto him shall ye hearken.*

The very name of Jesus lost its power over the minds of many. The Jehovah of the Old Testament became the powerful, the uniting name. Behind the shield of the name of Jehovah, the Bantu prophet who arose in their midst was identified with Jehovah. The white man's Sunday Jesus had to make way for the Jehovah of the Sabbath—merely a covering name for the prophet in their midst—who had become the Black Messiah standing at the Gate of Heaven.

From many points of view the most remarkable of these groups is the Southern Rhodesian Zionist Church belonging to the Shona tribe, which group numbers some 2,000 adherents. Here we have a little group which has migrated from Salisbury in S. Rhodesia to Port Elizabeth, on the Indian Ocean in the southernmost part of South Africa. They now

form a closely-knit little group in the slums of a strange land, where they are entirely self-supporting, thanks mainly to their skill at basket-making. They are altogether subservient to their leader, who was originally called Shoniwa, but who now bears the name John Masowe ('John from the Wilderness').

When I visited them in 1958 I enquired after their leader, only to be told that he was not there; it is quite possible that the very man with whom I was talking was in fact the leader, John Masowe himself. But just as the African dancer will sometimes perform wearing a mask in order to identify himself with the person or object represented on the mask, so there were two or three men in the colony whose task it was to be a *persona*, a mask, or a representative of the actual Messiah whom they believed to be dwelling in their midst; in the same way John from the Wilderness was himself a *persona* of God. He is referred to as 'the Servant' or 'the Mediator' or 'Moses' or 'John the Baptist' or 'Jesus in our midst'. One of the hymns written about him includes these words: 'The Saviour Jesus has come today. He lives among us and now we live—with Thee.' Concerning their dead, they believe that after death these gather at the Gate of Heaven, and there wait until that day when John Masowe himself shall come and open the Gate for them.

A White Christ for us Africans?

The question of the White Christ leaves nobody in peace. It becomes intense on the night between Easter Eve and Easter Day. In the churches of South Africa, both in the missions and in the separatist groups, the command to 'Watch with Christ' is taken literally. During the course of Easter Night, 1958, I travelled from eight in the evening to eight the next morning from chapel to chapel in the Orlando district of Johannesburg, and heard there how mission churches and separatist groups struggled with the problem of the White Christ. Is this Jesus really a Mediator and Saviour for Africans too?

In the African Methodist Episcopal Church, Pastor R. showed me a cross, worked in dark brick and cemented into the whitewashed wall of the newly-built church. It did not strike me as being particularly remarkable, but in his sermon the Pastor asked this question: 'Has anyone ever seen a cross which was not *white*? The white man has corrupted the Cross and made it the sign of the white races—which it is not! With this brick cross we want to show that Jesus Christ is not only the God of Englishmen and Boers, but of all men—for us, too.'

Then on to the great revivalist Nicolas Bhengu, who once was a Lutheran, but who is now the leader of a very large group which is closely connected with American Pentecostal groups in South Africa. His message is deep and central, and bears considerable traces of the Lutheran doctrine which he learned at an earlier stage. In his sermon he said: 'God is a good God. But he is not a European. Anyone who says that is a fool. Jesus has never set foot on the soil of Europe or America or Australia. But—Jesus has been in Africa.' 'We must understand that no black man can give us peace; only Jesus can give us peace. God is a good God.'

My next visit was to the Lutheran group in Jabavu, near Orlando. This was between 2 a.m. and 4 a.m. on Easter morning. Here both men and women were taking part in a testimony meeting. In imagination, they were present in the Garden of Gethsemane—watching with Christ. One of the prayer-women said: 'We blacks are sorrowful. When we leave here, the police and the police-cars will persecute us. I am old and have no ointment. Our only hope is Jesus Christ. I can see Jesus now in Gethsemane, in the garden of sorrows. He looks as though He were white—but no, He is not white! He is the Saviour of the whole world: our Saviour, my Saviour.'

Still later, we paid a visit to a Zionist group which is under the overall leadership of a prophetess, Ma Nku. The leader of the local group is called Pastor Msibi, a specialist in rites of purification. He preaches an interesting brand of 'water-mysticism' and among other things offers animal sacrifices on a fire altar outside the church. He uses the ashes from these sacrifices in his healing rites. But despite all this he understood who Jesus was, and expressed his knowledge in words not easily forgotten: *umuntu ungumuntu ngomuntu*, 'man becomes man through Him who became man'. We are no more than potential men; we become men through the one who humbled himself and suffered death upon the Cross.

The Task of the Missions and the Church

How does this affect the task which has been entrusted to the missionary Church in Southern Africa? We must remember that hundreds of thousands of the adherents of these separatist churches have previously belonged to mission churches, but since they found no spiritual home in the world of the white men, they have been unable to hold the White Christ as the object of their faith. Division of churches,



Isaiah Shembe, Bantu Messiah



Edmond Leclerc, auteur de "Leclerc"

and the thousands of splinter groups which have resulted, have created uncertainty and a form of spiritual vagrancy which is a burden to be borne. That text from Matthew, about the Saviour who had compassion on the multitudes 'because they fainted and were scattered abroad, as sheep having no shepherd' was brought home to me over and over again when these groups met together.

In this situation, we may sum up the task of the mission churches under four headings.

1. In order to meet the need revealed here, the missionary Church must attend to *pastoral care*, which implies, *inter alia*, that there must be a sufficiently large number of well-educated ministers, both Western and African, to be able to deal with the situation.

2. The Church must give a *bolder translation* of the Christian message to the actual conditions and actual need of the Bantu. This implies an Africanization of forms of public worship and the use of such African means of expression as music, song, rhythm, and instruments; it is a question no less of the Africanization of the entire life of fellowship within the Church.

3. New attempts must be made in the direction of *church unity* in order that the present fragmentation might be repaired and the goal of 'one flock under one Shepherd' might be realized.

4. The Christian Church must be interpreted as *one family, a brotherhood under one Father*, all created in one and the same blood, and liberated through the same blood. This fundamental Biblical truth must be treated seriously.

Under such conditions as these, many who at present dare not acknowledge the White Christ may yet come to recognize Him as their Saviour and hail Him as their 'very God'.

THOMAS COCHRANE ESSAY COMPETITION, 1960

The Survey Application Trust (World Dominion Press) is offering one or more prizes, the total value of which will be £100, under the title: 'The Thomas Cochrane Essay Competition'.

The prize for 1960 is offered to West Africa: Sierra Leone, Liberia, Ghana, Nigeria and Cameroon. It will be given for the best essay or essays submitted by African writers on the topic: 'How can the Church in Africa be both African and yet World-Wide?' It is requested that essays should include comments on church services and the Christian sacraments in African settings, and on Christian fellowship in contemporary Africa.

The Survey Application Trust was established in 1924 and was for many years led by the late Dr Thomas Cochrane. Among its activities has always been the publication of literature on the urgent necessity for the Church to be truly integrated into the life of the people it serves and to whom it witnesses.

Essays for the Competition are to be of not more than 10,000 words in length and must be received at the office of the Survey Application Trust, 59 Bryanston Street, London, W.1, on or before the 1st July, 1960.

MARCEL REGUILHEM

A Christian Grocer

Causes an upheaval among French shopkeepers

Edouard Leclerc is in grocery as a Christian vocation. He has said that if his Church had married priests he would be a priest. In France, retail distribution has long been known as one of the weak points of the social system. Anyone following a similar lay vocation in another country would no doubt operate in other ways.

HIS progress is like that of an advancing army. November 1959: Edouard Leclerc is at Issy les Moulineaux, near Paris. December 1959: he opens his first shop in the heart of Paris itself. . . . The other shopkeepers sit up, consumers watch the activities of this new type of shopkeeper with interest and curiosity.

There are a great many shopkeepers in France, about 800,000, which means seventeen retailers per 1,000 inhabitants, a higher figure than almost anywhere else in Europe. These shopkeepers sell little, they sell dear, especially in the food lines; retailers' margins vary from 4 per cent for sugar to 45 per cent and even more for fruit and vegetables. They buy little, they buy dear.

Outworn structures impede the mechanism of free competition, help speculation and encourage waste. The lengthy channels of distribution, the too numerous intermediaries, have frequently been complained of, as well as non-standard goods and poor installations. The shopkeeper does not make much profit and the housewife very rarely sees before her eyes the result of lower prices, even when the wholesale prices of Brittany cauliflowers and Languedoc tomatoes touch bottom.

French trade has tried to do something to fight against these depressing signs of old age. *Big business* is tending more and more to swallow up the small business. Every year five to six thousand shops disappear whilst the chain stores open new branches, or instal new departments

in the old branch. In ten years the turnover of the chain stores and the co-operatives has more than doubled. Self-service tempts the housewife; supermarkets are opening up everywhere in France: Bagneaux, Lyon, and shortly in Bordeaux, Nancy and Grenoble.

There are only two choices open to the small business man: (1) to admit failure and disappear; (2) to use the same weapons as the big food chain stores, adapting them to small business.

The old-fashioned small shopkeeper can first of all take part in the *buying groups*. This amounts to becoming a kind of voluntary 'branch' shop. There are already about 400 buying groups in France covering more than 50,000 retailers.

But, will the new sales methods of this section of French activity, which has been static and apathetic for so long, be sufficient to bring prices down? Will they bring in their train a sufficient and permanent improvement in buying power? No. These timid little attempts have nothing of revolution in them; which is why Edouard Leclerc wanted to do better.

Monsieur Leclerc bears no resem-

blance to the professional revolutionary, Monsieur Leclerc is a grocer.

His great adventure began in 1949. He studied at a theological college but did not become a priest, and entered business at the age of twenty-three years. He knew that the distributive channels, with their too greedy middlemen and their too numerous retailers, were largely responsible for the high cost of living.

He found a good spot at Landerneau in Brittany. Gathering together his savings, and buying chiefly on credit, he placed an order to the tune of Frs 300,000 direct with a biscuit manufacturer at Pontivy—and for three weeks he sold nothing but biscuits. But he sold them all because he sold cheaper than anyone else. Leclerc then bought more biscuits, oil, and other goods; in a year his turnover amounted to Frs 9,000,000. He grew; with his own hands he built another shop, not very smart, it is true, and looking more like a warehouse or a garage. What matter? Leclerc sells 20 per cent cheaper than the other grocers, his 'brother enemies'. For clearly the tradesmen in the district were not sitting still.

They brought pressure to bear on members of Leclerc's family; manufacturers were threatened with boycott by the whole of the normal trade if they continued to sell their goods to Leclerc. Just in time to save him from being smothered came the law of August 23, 1953. This law makes any refusal to sell punishable by terms of three to six months' imprisonment. People solemnly promised not to patronize his shop; but so advantageous were the prices that they did do so on the quiet. Leclerc was even reported to the tax authorities, but for weeks inspectors searched his accounts in vain: Leclerc hid nothing. He was even sued—no matter, he still forged ahead.

His secret? He buys direct from the producer. He sells on a margin of about 9 per cent: 6 per cent for overheads reduced to the minimum (no glittering shops, no chromium plating, no neon lights, such luxuries are too dear), 3 per cent for profit. In other words, he takes a wholesaler's margin, and the housewife benefits to the extent of what would have gone into the pockets of those between her and the producer, i.e. the middlemen and the traditional retailer: about 20 per cent.

By 1954 Leclerc is a celebrity throughout Brittany. He gives to retailers who undertake only to sell at wholesale prices a label: *Distribution Centre of Leclerc's Food Products*. In this way he sets himself up at Brest, Le Mans, Niort, Rennes, Angers, Bayeux, Caen...

Eventually, at the request of a group of friends, Leclerc decides in September 1958 to go to Grenoble, one of the most expensive towns in France. He opens a shop and in a month does Frs 25 million turnover. He sells at record prices even eggs (Frs 15 each instead of Frs 24) or oysters. This naturally sparks off hostilities. Leclerc's competitors set up a new chain at Grenoble—the SAVECO



(*Savoir Economiser*, i.e. the Know-how of Saving) with six shops. They decide to fight Leclerc on his own ground by selling cheaper than he. Leclerc's turnover falls considerably, it drops to half. It remains, however, enough to make the Leclerc shop at Grenoble a practical proposition.

Leclerc's shops sell at advantageous prices; so does the SAVECO chain, and, in order to remain in the race, all the other shopkeepers in the town have to fall into line. Leclerc has won!

His biggest victory is at Tours. When he announces his intention of opening a shop in this town, the chain stores immediately lower their prices, followed smartly by the other grocers. In the end Leclerc finds it unnecessary to set himself up in Tours, and the story repeats itself at Lyon. Today there are more than sixty Leclerc shops in France.

He has been accused of defrauding the revenue—wrongly; of under-paying his employees, whereas he often pays better than his competitors (in Paris Frs 47,000 net per month for a young saleswoman working 47½ hours per week).

Principally, however, he is accused today of not adhering to the accepted rules of the game, in other words of not carrying on legitimate business. Here are the counts in the indictment:

1. *He sells only a few goods*, with easy outlet: dry groceries (cereals, coffee, biscuits, preserves, etc.) oil, cleaning materials or toilet articles. What was true at the beginning is no longer true. The Leclerc shops sell, for instance, 1,500 different kinds of goods at Landerneau: cooked meats, butter, cheeses, eggs, oysters, fish. He even sells some textiles sometimes.

2. *He pays less tax* than the others. Correct, because as he sells at wholesale prices he is exempt from certain taxes. But a very recent objective study has revealed that even a change in their tax

liability would not smother the Leclerc shops; the effect of these small tax advantages on the prices is negligible.

3. *He makes no effort at display*. It is sometimes true that his shops look more like warehouses, but the shop at Brest is one of the finest in the neighbourhood, that at Grenoble is very spacious, others are very well fitted up. What is true is that Leclerc refuses to sacrifice to the aesthetic anything which will put up overheads.

Taking into account the importance of foodstuffs in the family budget, a housewife can hope for a 1 to 5 per cent improvement in her purchasing power by buying only from Leclerc. This saving is all the more to be appreciated when one remembers that the flaring up of agricultural prices due to the dry summer in 1959 led everyone to expect the worst, that is, a revival of the famous prices-wages spiral. In any case, Edouard Leclerc's success is not so far removed from the policy of lower prices forced on retailers and producers by the advice of the Government.

Reform in the distributive trade has, therefore, begun in France. The existence of the Leclerc system has shown up all the decay and incoherence of the old commercial channels. This in itself is an improvement for the consumer.



Perfection has not yet been reached: there is still, for example, the organization of the market in perishable goods and the meat market to be tackled. The old style butcher, that artist of expensive service, would be transformed into a simple distributor, all the work on the meat being done in the *abattoirs*.

Evolution continues, it would be useless to try yet to mark the limits and the dangers. It might be feared that one day commercial concentration might suddenly and monstrously leap forward to the detriment of the liberty of the individual. One might fear that the

chains and buying groups might impose their dictatorships (very effective and very direct dictatorships, since they concern food) on the shopkeepers and consumers alike. One might finally fear that there might arise lines of distribution with commercial, political and social leanings which would sell all sorts of things at once. There is in Paris already 'an ideological grocery'.

It is in the interests of both shopkeeper and consumer that in reforming itself the trade should keep its sense of proportion and of humanity.

THE CHRISTIAN FRONTIER COUNCIL

is arranging a

Frontier Luncheon

on Tuesday, 8th March, 1960, at the YMCA, 112 Great Russell Street, WC1, to which all readers and their friends are invited.

FR MARTIN JARRETT-KERR, C.R.

will speak on

'AFRICAN PARADOXES'

Fr Jarrett-Kerr, who has recently returned from several years' work in Johannesburg, is a member of the Community of the Resurrection. In South Africa he was Chaplain at Baragwarnath Native Hospital and a colleague of Fr. Huddleston. He is well-known as a theologian and a literary critic, and his views on the African situation after his long sojourn in the country should be of exceptional interest.

The chair will be taken by

THE RT HON. JAMES GRIFFITHS, MP, former Colonial Secretary

Buffet lunch 12.45; talk and discussion 1.15—2 p.m.

Admission by ticket only, obtainable until 4th March

Please apply on the form enclosed in this number, sending 3s. 6d. per person

Why be a Medical Missionary Today?

AS an old friend of Dr R. G. Cochrane I feel compelled to continue, from a Chinese background, the discussion which he has begun and to which Dr Fairfield has already made such a sound contribution.

It is essential that in our approach to this problem we face squarely five points:

1. The increasing development of health services by the governments of Asian and Africa countries must of necessity increase the insecurity of tenure of appointment of the medical missionary. Surely this should not be viewed with alarm, but with gratitude to God. That these new governments desire to give health services to their peoples, that they desire full control of these services, and of all medical and nursing education, is right: this has after all happened all over Europe.

2. The ever-increasing cost of modern medical treatment and education must make the continuation of mission hospitals and missionary medical colleges, at standards which are technically acceptable, more and more difficult. This inevitably means concentration of effort, i.e. fewer hospitals with better staffing and equipment, and probably soon the complete abandonment of Christian medical colleges. It is clear that few of the 'young churches' are financially able to continue the work of highly organized mission hospitals. All this must make the intending candidate a little doubtful of his future.

3. The change in the position of the middle class in Britain is also not without deterrent effect. It was from this class

that the great majority of missionaries came in the past fifty or sixty years. When Dr Cochrane and I went abroad as missionaries we had the assurance of a family home to which to return on furlough; we had confidence in readily finding places for our children in the schools of our choice, and in many other ways our path was smoothed out before us. This is no longer true.

4. In those days also we looked for appointment by a mission board in this country and went out to be subject to the direction of a missionary body on the field. Today the call, rightly, is to place oneself unreservedly at the service of the 'young church' and to be allocated work at its discretion.

5. The increased rigidity and inflexibility of the National Health Service makes, as Dr Fairfield so rightly points out, re-entry into a suitable type of medical work in Britain, in an emergency due to ill-health abroad or some other cause, by no means certain. This is true of Colonial Service appointments as well as missionary ones. Some indeed of those who returned from China after the setting up of the Communist régime found it necessary to emigrate with their families to find suitable employment.

To my mind, therefore, there can be

no doubt that acceptance of the missionary call involves today a much greater measure of sacrifice than it did in the 1920s.

In the past, two types of men have gone abroad as medical missionaries. There were those who had had a very direct experience of a 'call' to go and preach the Gospel, often indeed in a specific foreign land. In their preparations to this end they added an MB or one of the Diplomas of the Royal Colleges, but the practice of medicine was to them almost a means to an end. They were men of definite views and high courage, who brooked no interference, and took a paternalistic view of their relationships with the local Christian community and its rising leaders. There were also those who, feeling profoundly that medicine was their vocation, were men of few words. They were the 'Edward Wilsons' of the missionary movement. They had little desire or inclination to preach, but their whole pattern of life was that of a total giving of themselves to others; they were, like their Master, easily moved with compassion as they looked on their ailing fellowmen. Their lives of kindly thoughtfulness among a foreign people spoke much more loudly and effectively than did the few words they added to their treatment of the bodily ills. Their religion was not something added to their careers as physicians and surgeons, but the very essence of their twenty-four hour daily unstinted service of others.

There is still medical work of very different kinds waiting to be done abroad, work that will not be done unless by volunteers from countries such as Britain.

There are still a few of the essentially pioneer jobs. Opportunities remain to run the one-man mission hospital with the bare minimum of, it may be, rather antiquated equipment, surrounded by a

small staff that has been trained by the missionary himself. In spite of all its technical drawbacks it offers a life that can give to the independent Christian spirit intense satisfaction.

There are still many larger Christian hospitals where a team of several doctors, with fully trained nurses, provide an invaluable—and in some instances still the only—service in larger or smaller districts. In these days there will be all the attendant worries of administration, the perennial lack of trained staff, the recurrent problem of furlough, and a continual wrestling with increasing costs. But in the relief of suffering, in the training of native personnel, in the co-operation with the local Christian community, there is a life of rare fullness and worthwhile service.

There are still one or two Christian medical colleges, where specialist jobs are open to those who find their talents fully extended in the most profitable work of all, the creation in another country of fully-qualified doctors, nurses, pharmacists and health visitors, who are not only technically sound but are also imbued with the Spirit of Christ and go out in His service to their own people.

There are perhaps also, as Dr Cochran suggests, a few specialist services which remain to be pioneered by the Christian medical missionary. But for all of these the days may be numbered. And if they cease, what then? Is there to be no further call? No further outgoing?

Has the time not come to begin thinking of a new pattern of Christian medical service overseas? Is it possible to offer to the young British medical graduate the opportunity of service as a general practitioner with the backing of a local Asian or African Christian community with whom he would live and whose servant he would be? Or a post in a civil hospital in a newly-formed medical

service, working as one of a team with the local doctors under the orders of a local board and superintendent? Or to a nurse, the chance to be a district nurse or health visitor with a centre close to the local pastor of the indigenous church, or as a medical teacher or nursing sister-tutor in a government medical college or training centre? Too difficult? It will make greater demands than ever before but perhaps that is just what is needed if we are to win recruits. It will require adaptability, a flair for a new language or dialect, a willingness to co-operate, a largeness of heart that will stand above pettiness and jealousies. But, in it all, Christianity can be expressed; a Christian life can be lived, cheerfully unruffled, quietly confident, permeated with an overriding sense of the value of human personality.

If you are to call anyone to this service what do you expect from the candidate? First, and foremost, a personal experience of Christ, expressed

perhaps as 'there but for the Grace of God goes . . .'; a confidence that there goes with him a new source of regenerative possibilities, in that he is sure of being 'in the way of salvation'. And second, a concern in the true Quaker sense, an urgent awareness that having received much, much must be given; and, overriding all, a compulsive compassion that drives a man to his uttermost service for each diseased and distressed man, woman and child.

And for those who can't go to the ends of the earth, what? A renewed sense of responsibility and a larger giving: a determination to smooth the path for those who do go, in the provision of furlough houses, school accommodation for children, homes for children left in this country, and much else of a personal nature; a renewed pressure on the authorities to make re-entry into medical services in this country much easier; and a constant remembrance in prayer.

FRONTIER FIXTURES

6th-11th July

CONSULTATION FOR EVANGELISTS at the Ecumenical Institute, Château de Bossey, Céligny, Vaud, Switzerland.

This consultation intends to bring together evangelists of different types from all parts of the world. Participation by invitation only. Persons interested should contact the Director of the Ecumenical Institute, Dr H. H. Wolf.

13th-23rd July

COURSE FOR LAY PEOPLE. Also at Bossey.

This course is intended for lay people engaged in secular occupations (preferably between the ages of 25 and 45). Applications should be made before 1st April to the National Correspondents of the Institute (in the case of British applicants this is the Revd Kenneth Slack, British Council of Churches, 10 Eaton Gate, London, SW1).

Frontier Chronicle

Edited by MARK GIBBS

CHRISTIAN COUNCIL OF KENYA

The origins of the Christian Council of Kenya go back to the earliest days of missionary activity. Christian bodies found it essential to have some instrument for co-operation, especially in dealings with Government over health and education. What makes it unique in Africa today is the fact that, during the Emergency, when Mau Mau hit the headlines of the world press, large sums of money from all over the world came into the country to help in Christian work. Much of it came through the Inter Church Aid Department of the British Council of Churches. This made it possible for the CCK to employ a considerable staff, both European and African. Three years ago, I was recruited from parish work in Sheffield to go and do a training job there.

Mau Mau had led to a great deal of suffering for the Kikuyu people, so naturally much of the money which came from overseas was spent on social service work. Six Community Centres established by the churches to help the African population of Nairobi were outstanding examples of this. But many of the church-leaders felt very strongly that it would be wrong to use all the money which had unexpectedly come into the Colony on this social service work, vitally important though it is. They felt that there is something even more important—training ordinary Christian people in the fundamentals of the Christian faith, as these apply in a country in the throes of a social revolution.

This is a critical time for Christianity in Kenya. So I work as part of a team whose job it is to help people to understand the relevance of the Bible to the social, economic and political changes which are shaking Africa today. We run courses, conferences and study groups,

partly in the English language and partly in vernaculars. Much of my own time is spent in editing *Rock*, an English-language monthly paper, read by Africans and Europeans, in which we try to stimulate Christian thinking on some of the vital problems of our time.

I wish I could say that the work we are doing means that the churches and missions in Kenya are really alive to their responsibilities in society. What I can say is this: Mau Mau deeply shook the churches, and thinking Christians of all races came to realize, more than ever before, that a faith which is not related to the things of this world will have little effect in East Africa, and may not survive at all. For example, nationalism is sweeping Kenya like other parts of Africa; it isn't good enough for African Christians to say, as many of them have in the past, that politics is a dirty game in which no Christian should indulge. Attitudes such as these are still helping to lose large numbers of young educated people from our churches. Again, scientific ideas are having a tremendous impact on young Africans. An intermediate school-teacher told me that he was shattered by a question from his class: 'What has happened to God now that the Russian rocket has gone through heaven?'

One of the greatest difficulties is the obvious fact of the differences in outlook and belief among the member-churches of the Christian Council. As you would expect, the tensions in a group which includes Anglicans, Pentecostals, Presbyterians, Baptists, Methodists, Quakers, as well as various undenominational bodies, are very great. These differences do not appear so serious when it is simply a matter of meeting on committees. But when the Christian Council started to do training work, at once we

began to explore the limits of co-operation. This is a great adventure. But no-one can pretend that it is easy.

There are also real difficulties for any of us from the West, with our high standards of living, who are working in a country like Kenya where there is so much poverty. How do we show a real partnership with our African colleagues? How do we show practical sympathy with African ministers who are never quite sure whether they will get their small pay at the end of the month? I

would couple this with the difficulty of teaching a positive Christian attitude towards raising the standard of living, without blessing the ghastly materialism which is in some senses the most devastating and destructive gift which the West has bestowed on Africa. I don't know the answer to that one. But we go on working in the certainty that Jesus Christ has His word for this turbulent, tragic but exciting Continent today.

STANLEY BOOTH-CLIBBORN

THE MINISTRY OF RECONCILIATION?

The long-awaited Constitutional Conference on the future of Kenya got off to a slow start in January, and did not meet in full session at all for the first week. The first occasion on which nearly all the members of the Conference, African, Asian and European, met each other after the official start of the Conference was at a reception given by the Church Missionary Society in their honour at the Society's London headquarters. In the event, the reception took place at the very hour when a resolution of the immediate deadlock was being worked out.

To meet the delegates were people very widely representative of the churches and religious organizations in Britain. In

fact, the list of those present looks something like a gathering of the Kenya Conference with the British Council of Churches, the Conference of British Missionary Societies, the Roman Catholic Church, and a few others for good measure!

Clearly the organizers knew how to make a party go. The presence of photographers and reporters added to the fun. In no time they had Kenya political rivals shaking hands, and posing happily for photographs with the Archbishop of Canterbury and the Colonial Secretary.

It may be thought significant that it was a church body which was able to bring all these different elements together.

NORTHERN FRONTIERS

We are glad to give some details of two Scottish Frontier Groups, which have now been flourishing for some time.

The Edinburgh Frontier Group

The Edinburgh Frontier Group began in essence in 1949, when the Bishop of Edinburgh had some informal discussions with people from local industry. Some forty people, representing employers and trade unionists, local government, education, the Church and the Law, came to the formal launching of the Group in 1950.

The 'frontier' is a neutral meeting place between people of different persuasions and concerns, where the

problems of contemporary society may be freely discussed, and the subject matter of our discussions is often directly concerned with questions of daily work. We find ourselves forced, however, to examine many other aspects of the common life. We try to avoid getting lost in large general questions like: 'What ought to be done about society?' and aim rather to ask ourselves: 'What ought we and what can we do about this particular problem of society which thrusts itself upon our attention?'

Our programme for 1959-60 involves six meetings on the theme 'What are our Motives?' Subjects are 'Why do we work?', 'Why should we care about

politics?', 'Why go to a university?', 'Why care about the starving millions?', 'Why be active in a trade union?', 'Why go to church?'

The general pattern of meetings is an introductory talk by one or two speakers followed by free discussion lasting one to one-and-a-half hours.

The chairman of the Group is the Bishop of Edinburgh, Dr. Warner; and the council is composed of industrialists, trade unionists, clergymen, a university professor, a schoolmaster, a lawyer, and an MP.

In addition to its main function of bringing together for mutual discussion people of diverse interest, the Group co-operated in preparing material for discussion at Kirk Week at Dundee in 1959.

It is now taking part in a further series of discussions by church and industry groups in Scotland in 1960 on the theme, 'A Christian Purpose for Industry in the New Age'.

F. J. BOLTON

The Glasgow Frontier Group

The Glasgow Frontier Group might be called the step-grandchild of the Christian Frontier Council. The idea came from the Edinburgh Group, and the initial impetus came from the former existence in Glasgow of a Diocesan Branch of the Industrial Christian Fellowship.

The aim of the Glasgow Group has been much the same as that of the Edinburgh one, namely to provide a meeting place where people of various occupations and different political and religious beliefs could come together for free and frank discussion of questions of common concern. It thus represents the frontier where church people meet with their colleagues and fellows who are outside the Church.

In the five years or so of its existence, the Group has had a fluctuating total membership of around fifty, though actual attendances at particular meetings

are usually more like twenty. The range of members has been wide—industrialists, personnel managers, teachers, both school and university, lawyers, clerks, housewives, a few trade union officials and even one or two clergy, both Presbyterian and Episcopalian. Meetings have been kept down to four a session, because of the range of other commitments of most of those concerned.

After a first experimental session, each year's series has had a central theme. Up till now these have been 'Fair Shares for All', 'War and Peace', 'Government', 'Whither Society?' and, this year, 'Let Glasgow Flourish'. They have certainly aroused a good deal of interest. Discussion has been both animated and fruitful and new people have continually been attracted.

Yet one cannot help feeling that there has been a certain lack of direction in what we have been doing. We have tended to become too much of an enjoyable discussion group, which, though valuable in itself, does not really get very far. We have been less successful than the Edinburgh Group in making any real impact on the life of the city. No doubt this is partly because Glasgow is larger and more complex than Edinburgh and also because we did not start off with such influential contacts in the city's business and political life.

This year, in the hope of earthing our discussions rather more in local realities, we are taking a look at our city's own problems. Under the theme 'Let Glasgow Flourish' we began with a masterly exposition of the Glasgow Redevelopment Plan, given by Bailie William Taylor, the Convenor of the Corporation's Planning Committee. He left us in no doubt of the magnitude of the problem of tackling the city's appalling housing problems. This is to be followed by meetings on 'The City's Economy', on 'Glasgow's Social Problems', and on 'The Changing Character of the City'.

JOHN SLEEMAN

BUSINESS GOT THE HIGH SCHOOLS OPEN

Our contemporary *Christianity and Crisis* has published some pointed comments on the developments in the southern United States, contributed by

Mr Roger L. Shinn of the Divinity School of Vanderbilt University. He writes:

'Let us start with a fairly obvious

fact. The forces producing social change in the South are primarily economic. We might wish that religious faith and conscience were doing more, but industrialization, urbanization and commercial progress are the processes that everyone must reckon with. There is nothing sordid about these economic forces, they are part of God's creation, and, like religion, may serve or defy him. We can be thankful that, while the economy once made slavery profitable, now it makes segregation costly to everyone.

The evidences are clear on all sides. Rising Negro purchasing power undermines old patterns of racial etiquette; many an automobile salesman has welcomed a Negro customer and called him "Mister" in complete opposition to all his home training. The automobile is an equalizer in other ways; traffic regulations and signal lights simply cannot be adjusted to give whites all the advantages. Employers needing skilled labour must sometimes lose able employees and profits if the personnel office hangs out the sign, "Whites only"....

The city of Little Rock offers a parable for the whole South. The churches, after some futile efforts to stop the flamboyant Faubus, lapsed into ineffectiveness. When the Governor closed the schools some churches co-operated by offering their resources for private, segregated, white education. Although some persistent and courageous pastors kept up their efforts, it was business, far more than the churches, that got the high schools reopened this fall. We can hope that some of the effective business men were influenced by their Christian faith; we can be sure that they were influenced by economics.

The extensive plans to attract new industry to Little Rock were a colossal flop during the entire period of strife. The jibe went around that the only business showing gains was the moving business, which had plenty to do

getting people out of town. When the Chamber of Commerce wanted the schools opened, the effect was something that the Ministers' Association could not produce. Granted all the legal and moral pressures at work, the economic ones were most prominent.

'A Christian can only be grateful that economic processes are opening doors for people who have been oppressed. But he must point out the limitations of economic change. When it brings new opportunities to people, it does not necessarily bring personal acceptance. The same limitations apply to the law, which can get Negroes inside the school building but not necessarily inside the community of students. . . .

'A church cannot accept the Negro as the baseball team does, saying: "If he helps us get the new building, we want him." Because the Church accepts persons, not abstract functions, churchmen with an inheritance of personal prejudice find it harder to welcome the Negro into the Church than into factory or professional sport. But the Church, because its unity is in Christ and not in personal preference, is in the midst of great pain discovering its mission today.

'In the Little Rock crisis when a few ministers preached forthrightly in support of school integration, segregationists hurled a telling challenge: "Why do you want to integrate the schools when your churches are segregated?" The embarrassment increased when a few Negroes turned up for Sunday worship at one of the white churches, only to be turned away by the ushers in spite of the pastor's pro-integration sermons. The Negroes said that they came in answer to a telephone invitation from the pastor's wife. This episode was generally regarded as a cunning trick of unscrupulous segregationists. But they could never have carried it off if the white churches had not been morally vulnerable.'

BASIC ASSISTANCE

A technical assistance team of the World Council of Churches has been working in Falerna, a small village south

of Naples. Because needs in Falerna are so basic, the building of water closets has been one of the two major team-

work projects to date. In all the team has installed fifteen toilet and water facilities in one street, working with the peasants themselves to lay the main pipes along the street and the connecting pipes into each home.

The second major project has been getting the livestock out of the homes. For centuries the peasants of Falerna have shared their dismal hovels with their pigs, chickens and goats. Behind the rudity of the practice has been shrewd reasoning. The animals have a better chance of surviving the cold winters in the shelter of the homes, they help keep the room warm, and, as the family's most important possession, are kept safe from thieves.

The team has had to work slowly, building confidence step by step. The first to accept the help offered was the headman of the village's Waldensian church.

Working with him, the team members constructed a modern cheap pig-sty of cement blocks on the hill behind his house, and moved in the ungainly ugly animal which had been occupying the headman's one-room house all its life. The improvement was obvious to the most conservative villager, and, after having been assured of the animal's safety, others also asked for help. Thus

far, the team has constructed twenty-four pig-sties on land owned by the peasants.

In co-operation with the agricultural school of the University of Bari, the team has started agricultural projects including seed test plots, irrigation, experiments in orchard improving and feeding experiments. They are also attempting to introduce more modern farm implements to replace the ancient wooden ones now mainly in use. Also under consideration by the team are plans for a slaughterhouse—the butcher shops on the main street now slaughter the animals in the road—a laundry and an expanded home repairs programme.

The most immediately obvious addition to the town made by the team is the prefabricated hut (donated by the Reformed Church of Holland). This is used for recreation, and also for sewing and cooking classes.

Because the team members wish to share as nearly as possible in the life and problems of the villagers, they live in the village in a small white two-storey house which they themselves helped construct.

The team directors, both in their twenties, Mr and Mrs van der Linden, were missionaries in Indonesia.

NANCY LAWRENCE

ROME AND THE REFORMATION

Several examples of growing co-operation and understanding between Roman Catholics and other Christians have come to our notice recently. In the Netherlands, Archbishop Alfrinck of Utrecht has spoken very sympathetically of the ecumenical movement that is drawing Rome and the Reformation closer together. He admitted recently that some authentic Christian values were more carefully preserved in Protestant Christianity than in the Church of Rome. He added that while in the past the Bible was almost considered a Protestant book, Catholics today are strongly encouraged to undertake Bible study.

In the same country, the secretary of the Roman Catholic St. Willibrord Society also emphasizes a greater openness towards non-Roman Christians in

the Netherlands. He said: 'It is not our concern to try and win "souls" or to make conversions in our contact with non-Catholics, but to show the true figure of Christ and His Church.' Already in about twenty places in the Netherlands, priests and Protestant ministers are holding conversations with each other, in order to get to know one another's thought and convictions. Nevertheless the Catholic Press Bureau has admitted that this is not yet common knowledge. Far too many Roman Catholics regard Protestants as heretics, and too many Protestants believe that worshipping images is practised by Catholics, and that they are not allowed to read the Bible. There is particular suspicion of Roman Catholic monasteries and nunneries.

In France, Roman Catholic and Protestant leaders joined together at Christmas in a unique special appeal for the Algerian refugees. Under the leadership of Cardinal Feltin and Pastor Marc Boegner, collections of food stuffs and clothing were made in many churches.

Ireland, too, is apparently forgetting some of her old religious differences. The *Guardian* reported recently that at Ballinahinch, Co. Galway, in the diocese of Tuam, the Church of Ireland (the Anglican communion) has a church but no parishioners, and the Roman Catholic Church has parishioners but no church. The Protestant church has been closed for some years, since no members of

that communion are still living in the area. At the same time the Roman Catholics of Ballinahinch have been travelling a long distance, mostly over mountain roads, to reach a church of their own faith. The Church of Ireland has therefore recently announced that in these special circumstances it is in accordance with Christian principles that, rather than have Ballinahinch church demolished it should be given to meet the need for a proper place of worship for the Roman Catholic people in the district. The building is accordingly being transferred to the ownership of the authorities of the Roman Catholic diocese of Tuam.

UNEXPECTED FIGURES

Our contemporary *Plain View* has reported as follows:—

An Opinion Poll was conducted by the Slough Humanist Group. The inquiry took place upon one of the new council estates in Slough. About 300 persons were called upon of whom 265 agreed to answer questions.

Asked for their views upon the amount of time devoted to BBC sound and television religious programmes, 14 said it was too much, 25 said not enough, 188 just right, 40 didn't know. Asked whether they thought scripture lessons in schools are a waste of time or a good thing,

20 people said a waste of time, 213 a good thing, 19 gave qualified answers, and 13 didn't know.

The poll elicited the information that 176 were married in church, 73 in Registry office, 11 were single, with 5 refusals to answer. Of those married in church, 90 said it was because of their religion, and 86 due to social and conventional reasons. The figure of 90 who claimed to be religious at first sight appears high, but many of those who consider themselves to be religious do not carry it to the extent of regular church-going.



Faith Unites

... Christ is not, and cannot be divided. It would not be the case then that his followers should be so divided if they all received him in the fullness of what he is and in wholehearted fidelity to his word.

We have all of us, on different counts and in various degrees, something with which to reproach ourselves in this regard. Not one of us can in fact deceive himself into thinking that he realizes in his own person the exhortation of St Paul: 'May all the wealth of Christ's inspiration have its shrine among you' (Col. iii:16 Knox). It is never what we genuinely hold of this inspiration that divides but what we neglect in it, whether it is a question of our understanding, by faith, the content of its message, or whether it is a question of how the message springs to life in us. Faith, to the extent that we truly embrace it, unites us; it is our infidelities that hold us in separation.

Approaches to Christian Unity (p. 39)
C. J. Dumont, O.P. (Darton, Longman & Todd, 25s.)

DAVID L. EDWARDS

The Twentieth Century Sickness

THE Christian cause in Britain suffered grievously in 1959 through the suicides of Robert Nelson, Bishop of Middleton and formerly Rector of Liverpool, and Michael Foster, a philosophy tutor at Christ Church, Oxford, who was chairman of the university teachers' group associated with the Christian Frontier Council.

Both were senior men who, by what they were in themselves as well as by their innumerable good works, had helped many towards Christian faith and life. Both moved as respected and beloved figures in local, national, and even international circles, strengthening the Christian community. 'Parish and People', the liturgical and evangelistic movement in which Bishop Nelson was prominent, was—and is—watched throughout the Anglican Communion. Mr Foster was well known in Germany, had recently visited the Christian colleges of India and Japan, and was planning to tour the United States as chairman of the university teachers' committee associated with the World's Student Christian Federation.

It would be in deplorable taste to write anything here about the intimate causes of these very different tragedies—even if the writer were fully aware of them. In each case, those nearest the tragedy had many causes for compassion, and although shaken, do not seem to have lost faith (it is, of course, possible that unknown to the writer some friends did quietly abandon their previous Christian convictions). The interested public was treated as gently as the harsh circumstances allowed. Fine, and entirely right, tributes appeared in *The Times* and elsewhere. The memorial services in Manchester and Oxford Cathedrals were austere acts which expressed a solemn and yet merciful Gospel. The sermons of the Bishop of Manchester (about his Suffragan, Bishop Nelson) and of Professor Demant (about his colleague, Mr Foster) will be remembered with great gratitude, not least because they must have been so difficult to prepare. The Christian community cannot justly be condemned either for the occurrence of the tragedies or for its way of handling them once they had taken place.

And yet—it would be futile to pretend that such deaths do, or should, leave Christians undisturbed. Many of us have been bruised in heart and conscience. There is something of a revival in Christian life in Britain today, and no man did more than Bishop Nelson in inspiring new life in the parishes, just as no lay don did more than Mr Foster to guide and help forward Christian witness in the universities. Christians must be concerned that even long experience of leadership in the revival should not have averted these personal tragedies. We have now received the most fearful of warnings that Christian movements are not enough; the perfection of the twentieth century's favoured means of Christian revival—experiments and discussions, committees and conferences, memoranda and reports, books and constitutions—will not compensate for failure in the depths of personality. Therefore a few more words may be attempted within the fellowship of readers of FRONTIER.

One lesson we must draw from at least one of the tragedies is that more often than we thought technical psychiatric treatment is indispensable. Earnestness in personal prayer, sacramental grace and counselling by richly experienced pastors—all, no doubt, have their place in the Christian cure for mental illness, but the Christian who believes that these means of grace leave little or nothing else to be desired lays himself open to disaster. Too often is it assumed that Christian faith renders it unnecessary, perhaps indeed disgraceful, to turn to a psychiatrist for systematic treatment. This is particularly unfortunate because a good deal of psychological illness has physical causes, requiring physical treatment.

To proceed to a further reflection, not particularly related to these two cases: too few of the officers of the Church have intimate contacts with professional psychiatrists. There are too few clinics to make the meeting of pastors, psychiatrists and shy patients a little easier. One recalls the clinic founded by Dr Weatherhead at the City Temple in London, and the recent work of Dr Lee and others in establishing a service of advice for troubled Oxford undergraduates. One is glad, too, that *Christian Essays in Psychiatry*, a book sponsored by the Christian Frontier Council, has been made the basis of some beginnings of study in the theological colleges. And there is the work of the Guild of Health, etc. But as one thinks soberly of the contemporary dimensions of spiritual misery, one realizes that the actual response by the churches has been pathetically inadequate. Here, as in many other fields, we in the British churches have almost everything to learn from America. It ministers to British nationalism to think of the American churches as

preoccupied with dollars and numbers. The truth seems to be that it is our clergy who, for a variety of reasons, have to carry burdens of administration which deprive them of the leisure required to be careful students and creative pastors. In the States there seems to be a better custom, of releasing ministers for the work of ministry.

The alarming—although, of course, still not numerically very great—incidence of suicide emphasizes our need for fundamental theology, as well as for better pastoral care. It was a coincidence that Mr Foster's death was not separated by many days from the publication of the pamphlet *Ought Suicide to be a Crime?* by a group reporting to the Archbishop of Canterbury.¹ To the question about reforming the law of the land asked in the title, the group answered that people who attempt and fail suicide ought to be treated as sick people, not as criminals. This was a coincidence in terms of time, but the group's expression of a change in Christian feeling was echoed by the general Christian reaction to the news of the tragedy in Oxford. Most Christians today find it impossible to condemn a soul temporarily so sick as to be a suicide. And perhaps even the group did not go far enough in reformulating the attitude of Christian charity. In conversation with the writer one theologian has pointed out that the group's document is unsatisfactory when it comes to discussing *why* Christians should not take their own lives; the report is too much bogged down in untenable philosophizing which originated in Athens rather than on Calvary. To the scholar who advanced this criticism, there is only one fundamental (and conclusive) Christian objection to suicide—'You must not throw away your cross'. And, of course, to make this objection is immediately to add—'there but for the grace of God go others one could name'. Perhaps the required theological rethinking of suicide is analogous to the rethinking needed about the specifically Christian objection to divorce. Intricately difficult questions of church discipline are naturally connected. One's reasons for not denying Christian burial to all suicides are perhaps analogous to one's reasons for not denying Holy Communion to everyone who has remarried after divorce. And all this represents, perhaps, not a 'weakening of the Christian position' but a more faithful submission to the mind of Christ.

Some wider questions are also raised for the day-to-day life of the Christian community in the modern world.

Our religion needs reformation, and not only in connection with the biblical, liturgical and ecumenical movements—the movements which

¹ Church Information Board, 2s. 6d.

we normally have in mind if we speak of 'the Reformation of the twentieth century'. We have seen how these movements by themselves are not enough to cure the spirit of man. If the spirit is sick (and it is surely unarguable that it frequently is in our time), then it needs a deeper cleansing and a deeper strengthening. This is not entirely the same as demanding penitence. There must in truth be a painful turning to the Holy God—a turning regularly renewed. But a conviction is growing in the writer that many Christians today need not so much penitence as courage; not so much exhortation as forgiveness, comfort and assurance; not so much a deepening or a spread of the moral sense as a liberation of the creative instincts; not so much self-examination as self-acceptance. Many Christians, too, need not more fellowship within the Church but more delight in using their skills in the tasks and recreations of the world. In the last FRONTIER Dr Bliss pointed to the disintegration of our society as one cause of suicides, and of course she was right—but, thank God, the world does have some joys still; and some Christians neglect them. Theologians and spiritual counsellors too easily attack 'liberalism' and 'heartiness', forgetting that there is little need today to guard against the excesses of those attitudes, and a crying need to recover their virtues, if a revived religion is not to be itself neurotic. Church leaders—and angry young men—too lightheartedly pile on the enquiries and the challenges, the problems and the duties, when what is needed is tidings of joy. Why is it that the churches in Britain today are both enormously active and enormously depressed?

There is a sickness of the twentieth century, and it is this—despair because of mental illness. The phlegmatic British are usually puzzled by the diagnosis as offered by the Continental existentialists; in theological terms, Bultmann and Tillich seem to be speaking rather hysterically. But that does not mean that we do not display the symptoms of our own sickness in our own societies and our own souls; in theological terms, the fact that Bultmann and Tillich scarcely speak our language does not excuse us from grappling with their message. Inevitably there has been a difference between the Continental, the British, and the American manifestations, but the fact remains that the West, particularly the sensitive and thoughtful *élite* within it, has lost its nerve over the last half century, in a way strikingly similar to the dying stages of the Greek and the Roman worlds. Americans appear to reckon with this fact (e.g. in their attention to Tillich) more effectively than we of Britain, whose imaginations are still too historical, too much pre-occupied with our country in its olde and merrie days, and whose spirits

shy away from self-revelation. When the contemporary situation is interpreted to us, it is more often by our dramatists than by our preachers; and our dramatists, when not bawdy, are bitter. For their deep revival, the churches of Britain need nothing so much as to see that the anxiety around them reflects—at a time of unprecedented material hope—a crisis of the human spirit comparable with the despair confronting Paul or Augustine.

In what has been said, no systematic assessment of Bishop Nelson or Mr Foster has been implied. Some brief, general reflections on the wider situation have been offered by one who was one of Mr Foster's many friends, and who was deeply moved by both tragedies. Whether or not it is wise to say anything in these circumstances must be a matter of personal judgment under correction, which will certainly be forthcoming. All that is clear is that the Christian cause meant more than anything else in this life to both Bishop Nelson and Mr Foster in their many good, creative years.

V. A. DEMANT

Two Kinds of Faith

Part of a sermon preached in Christ Church, Oxford

ALL who knew Michael Foster well, and mostly those who found their Christian faith through him or had it strengthened, were aware that his own faith—which he came to lateish in life after a period of agnosticism—was maintained only through a recurring struggle against practical doubt, and this is what made him such a wonderful kindler of faith in others. There are two types of Christians who have conveyed to their fellowmen the resources of Christian faith, and the Lord uses both types in His own way. One type seems favouritely blessed by Almighty God; their faith is a steady, unruffled, strong assurance which carries them across the dark patches leaving no deep spiritual scars. Such were in modern times men like John Wesley and Archbishop William Temple. The other type is used by God, almost unmercifully it seems to us; they cannot relinquish the faith to which they have committed themselves, but for them it is not one of 'the consolations of religion', it is a heroic struggle to hold on with the will to obedience and discipleship, when often their thoughts and feelings seem to say they are God forsaken. John Henry Newman was, I think, one of these, and so was Bishop Charles Gore. These men acquire a seminal and robust kind of certainty, all the stronger for the pressure of practical doubt, especially doubt of their own acceptance by their Lord and Master. Michael Foster was one of these. I was privileged to have his confidence from time to time in moments of deep depression which afflicted him. The roots of that recurring melancholia

were never clear to me or perhaps to him; and it would be impertinent and irreverent to probe too deeply. I can only say that I have a terrible sense of failure, in that I was only able to restore his confidence for limited periods. I think it is a testimony to the depth and reality of his faith that it gave him over and over again a desolating sense that he was betraying it. Of the three theological virtues he had faith and charity in abundance; but somehow there frequently occurred a hitch just where faith spills over into the virtue of hope.

Perhaps, if he had met wider Christian influences after his conversion, he would have been able to see his repeated dejection as part of 'the dark night of the soul', which when first met seems as if it means that God has taken Himself away from us into a far country, but when understood becomes a means of assurance that God holds us in our very being in spite of leaving our thoughts and feelings bereft of a sense of His presence.

I would say that Michael Foster came by a hair's breadth only short of complete sanctity; he had all the marks of holiness but just missed the joy of the saints. Yet, note how the Lord used him. In the two days since he died I, and at least one of my colleagues on the Chapter, have received messages of condolence from people—odd people about town and university dons here and elsewhere—who say that they owe their faith and their soul to him. Isn't it as if, in a way, the Lord sometimes laid upon him the doubt and desolation he was removing from others, like the suffering servant? He was taking their burdens upon himself, and in his great humility frequently thinking that he himself was the castaway. I was about to describe him as a heroic soul, but he would not have liked that, for he tells us in his book *Mystery and Philosophy*

that heroism is not a Christian virtue. The heroic man prays: 'Lead me into temptation so that I may test out the power of good in me' he quotes from Bonhoeffer. But the Christian prays: 'Lead me not into temptation', the fiery trials which I may not be able to stand. If then we may not call him a heroic soul, we can certainly say that his was a sacrificial life; he gave to others what he could not all the time ensure for himself, namely the assurance that he was accepted of God.

This man endured the Cross in himself; he could have avoided that by relinquishing his commitment to Christ. He was one of those on whom tribulation comes 'because of the Word', as our Lord said in explaining the Parable of the Sower. But, unlike the men whom Jesus there described, Michael never shirked the tribulations by going back when he had once put his hand to the plough. That is how the Lord uses some of his most faithful servants. As for most of the rest of us, for whom our faith is a calm certitude or a shallower and painless contentment, well! we may be thankful that God has used us mercifully, and we have our own kind of ministry. But we are not of very much use to Him; we haven't suffered enough in our faith. We get the blessing which Jacob received without having had to wrestle with the Angel of the Lord.

We must then thank God for this sacrificial life. I would have conventionally said that it has been cut off too soon. But a letter I received corrects me, and I now see with greater insight. It is from a lady in this University, and she puts the matter in a different light. She writes: 'Rather it seems to me that it was a great grace that allowed someone as heavily burdened with unresolved sorrows as Michael Foster was, to continue so courageously and faithfully for so long.'

Synagogue and Church

ONE of our many modern paradoxes is that at the time when the Church Missions to Jews—probably directly or indirectly the ancestress of all extant Protestant Jewish missions—is humbly and gratefully celebrating her ter-jubilee, the whole conception of such work is being attacked from the Christian side, probably more strongly and intelligently than ever before. Theologically the attack has come from men like Dr Grant and Dr Parkes, and sociologically by Dr R. Niebuhr. Both elements featured in the rather inconclusive debate at the Evanston meeting of the World Council of Churches on whether Christ should be specifically mentioned as the hope of Israel.

There have been vigorous and able replies, especially from certain theological circles in Europe. The findings of the study group at the Ecumenical Institute in Bossey in September 1956, though showing all the weaknesses inherent in a widely representative group working at high pressure, has hardly had the publicity or attention it deserves.

We are making no effort to evaluate the conflicting arguments. Rather by glancing at the criticisms raised by very many Jews, and also by an increasing number of Hebrew Christians, we hope to establish a background against which these arguments may be seen in truer perspective.

There are Jews who have become so integrated into the society in which they live that their only real claim to be Jews is that they are not Christians. If they are converted to Christianity, the purely negative bond that bound them to Jewry has gone. A high proportion of converts are of this type. The positive Jew, however, when he becomes a Christian, considers that he has found the real Hope of his people. He will inevitably reappraise old values, but will not necessarily reject them. It is to such converts we refer, when we write of Hebrew Christians.

In Britain, North America and Western Europe, and especially in Israel, the names 'mission' and 'missionary' are felt to be such a liability today that various efforts are being made to find other titles for the work being done. It is doubtful, however, whether the Jew considers that the skunk smells any sweeter under the new name. The missions are particularly distressed by the growing opposition of many Hebrew Christians to these names, even though many of them were converted

through the work of missions. Incidentally, the attitude of many Christians to the convert from Judaism is lamentable. Slander and misunderstanding are the almost inevitable lot of the Jewish convert; his motives are suspect by both Jews and Christians. This attitude on the part of Christians suggests a cynical acknowledgment that the life and history of the Church make the conversion of a Jew so miraculous as to be suspect.

The objections of the Hebrew Christian always begin with the methods used. He does not refer to a certain dishonest or lunatic fringe of individuals and societies, which are not a phenomenon peculiar to the Jewish field. The Jew normally knows full well that the Christian Church repudiates them almost as wholeheartedly as he does himself. Though the Hebrew Christian may object to this or that specific practice, he is normally thinking more of sins of omission than of commission, of the undue narrowing of the area of impact. This is due to the lack of resources, qualitative even more than quantitative. So far from Jewish missions being the spearhead of the Church's witness to the Jews they have all too often been an opiate for her conscience. It is the knowledge that the mission, however it may be called, has normally very little real backing from its church, and that it is liable to be deprecated by high ecclesiastics, when they meet on friendly terms with their opposite numbers in Jewry, that makes the educated Jew so resentful. While he is increasingly willing to agree with Schalom ben Chorin of Israel that its very nature forces the Church to be missionary, he would appreciate and respect her the more, if she really looked on Jewry as worthy of her best.

The Hebrew Christian soon reveals that he has deeper reasons for his dislike. These are bound up with the historic development of the Church. One element which he particularly dislikes is what might be described as 'Catholicism'¹ i.e. the desire for internal and theological conformity; the other element is nationalism. 'Catholicism', with its anti-Judaism, has always striven for either the assimilation of Jewry by conversion (or murder!) or its sealing off by expulsion or the ghetto, physical or social. Nationalism, with its even worse anti-semitism, has carried the hateful process even further. The Hebrew Christian is bitterly aware that these tendencies are far from dead in the Church, even in circles in which pathological outbreaks like the Dreyfus case or Nazism were condemned out of hand. Let us take one example. It has all too long been

¹ Mr Ellison seems to be adding to the many meanings of the word 'Catholicism'. His shafts are not directed at those who affirm: 'I believe in the Catholic Church,' but at 'the spirit that yearns for conformity of spirit.'

taken for granted that Christians have a *right* to proclaim the Gospel by word and literature to those who are uninterested or hostile. Refusal to listen and active opposition especially by the Jew are all too often attributed to fanatical hardness of heart. Modern liberalism is a frail plant of recent growth and historic memories are long. It would come as a shock to many zealous Christians to realize how many Jews in Britain, even today, conceive that they are under compulsion to lend half an ear to Christian propaganda, lest they be discriminated against.

This is the reason why (in spite of the hatred felt by the hyper-orthodox) Jews as a whole had a fairly tolerant attitude to Protestant missions and missionaries in Roman Catholic and Orthodox East and South-East Europe. In these areas the missionary was himself a member of a minority, sometimes almost as despised as the Jew. He could put no pressure on the Jew: if he was listened to, it was because he attracted. Hence too the modern attitude towards the missionary in Israel; he is there by tolerance and the Jew is proud to show him true tolerance.

The spirit that yearns for conformity of spirit looks on schismatic, heretic and Jew as primarily something to be conquered and obliterated. It is therefore indifferent to any excellencies they may show. There have been missionaries who have shown such knowledge of and respect for the treasures of Judaism and of Jewish national life that they in turn were loved and respected. The average missionary, however, has been caught in a vicious circle. He has been brought up in the outlook of a dominant Christianity, for which Judaism was something to be saved *from*, not something to be saved *in*; therefore a knowledge of it was mainly desired as a help in polemics. When through personal contacts he began to realize that it was something much greater than he had imagined, he has seldom been able to find time for the necessary study of it. The measure of this failure is seen in the fact that the Church's witness to the Jews has repeatedly led to a better understanding at large of Jewry's sufferings, but seldom of Judaism itself.

The frequent lack of understanding by the missionary is of little importance compared to the Church's ignorance. A far fuller synthesis of religion and man's social obligations has been achieved in Judaism than in any form of Christianity, except in some small, persecuted sects. The Church has long tolerated or even sanctioned practices that can claim no religious value or purpose. The average Jew has realized how much the Church has not shown, and so presumably has not possessed, of truths which Judaism has preserved; as a result he has rejected Christ for the Church's sake. He looked at the Church and saw her rent

asunder by questions which for anyone brought up in the traditions of Judaism are and remain meaningless. In the Church's disunity he saw the denial of all she claims for her Lord. In the Christian's tacit assumption of superiority to Judaism he could see merely pride and insolent ignorance.

The Hebrew Christian feels this even more. For love of Christ he has been willing to accept the Church with all her failings—indeed it was very often in the love and understanding of individual Christians that he first saw Christ reflected—but then he has been called on all too often to relinquish all the wealth of his past, to adapt the whole rhythm of his life to a completely new framework, and to welcome values which to him are meaningless or worse. At the same time the maintaining of old customs is apt to be considered as a sign of incipient heresy.

It is easy enough from these and many other faults to infer that the Church has no mission to the Jew, but to do so would be to commit spiritual suicide. The Church's message is not the superiority of Christianity, or the wrongness of other systems, but the uniqueness of Jesus Christ.

It is easy too to accept missionary apologetics and to explain the present position by the Divine mystery of Israel's 'blindness in part' (Romans xi: 25). We must take Divine mysteries seriously, but they normally work out by very human means. The history of the Church's relationship to the Jews explains a good deal in Israel's 'blindness'.

Above all we must not be led into thinking that it is merely a matter of techniques. Jewish missions are what the Church has made them. The continuing rejection of Christ by the Jew, mainly because He has been insufficiently seen in the Church, is one of the greatest challenges to the Church. So long as the Church fails to embrace in practice the whole revelation of God, so long Judaism will have to bear witness to part of it. We cannot here consider how the Church is to regain this part of her heritage in Christ, whether by a humbler and more sympathetic study of Judaism, by a greater understanding of the Hebrew Christian, by a turning from tradition and custom to her Lord, or by all three. If, however, she realizes that her own fuller knowledge of the Lord is bound up with the Jew's sharing of it, it will change the whole understanding of her mission to the Jew, for the Israel of the old covenant remains a people of God without whom the people of the new covenant will never reach its goal. Paul has already told us in advance that the receiving of Israel will mean 'life from the dead' (Romans xi: 15).

PAUL OESTREICHER

Germany: A Church Divided

By kind permission of 'The Bridge'

IT has been my privilege, being an Anglican of German birth, to work during the past year in the German Church holding the post of assistant pastor (*pfarrvikar*) in the parish church of Ruesselsheim. Having as a student at Bonn University studied recent German church history, which amounted to a study of the *Kirchenkampf*, I naturally spent a good deal of time assessing the fruits of the Church's struggles during the years of Nazi rule as they are manifested today.

Readers will be acquainted with the very obvious success of many aspects of the Church's life in the German Federal Republic. In fact the outward growth of the Church and its most impressive (and very wealthy) structure can stand comparison with any aspect of Germany's so-called 'miraculous' economic recovery.

But this picture completely hides the deep division that tears the Church asunder. The picture is by no means rectified by simply believing that beside the successful Church of Western Germany there is the suffering, persecuted Church of the Communist East.

If we go back to 1945 we find a minority in the Church who had stood out against the 'German Christians' and the State. To a great extent the leadership of the Church fell to them, while that other minority, the 'German Christians' ceased to exercise further authority. The vast majority, who had 'sat on the fence', fell in line, as such majorities usually do, but it was soon evident that the penitence spoken of in the Stuttgart Declaration—penitence for all that Germany had done and that Christians in Germany had failed to do—was not shared by the Church as a whole in any far-reaching sense. In this non-acceptance of corporate penitence, it seems to me, lie the deep causes of much that has followed.

After the war all the church provinces came together in a federation called the *Evangelische Kirche in Deutschland*. Its main convictions were those gained in the struggle against Hitler—ecumenical convictions that true faith in Jesus Christ and obedience to Him in brotherhood,

not any particular set of doctrines, are the marks of a Christian. However, the restoration of traditional German life in a context of great prosperity had the effect of so weakening these insights that the cry of the orthodox Lutherans was soon heard, urging the need for 'purity' and combining this with the traditional interpretation of Luther's teaching on submission to the State.

It is on this issue that the Church in Germany is at the moment (in human terms) hopelessly divided. As what most people would consider a high-church Anglican, committed to ecumenism as something that is of the *esse* of a church seeking its catholicity, I found it relatively easy to understand and to worship with those Germans in East and West who see the faith in terms of obedience to the living Lord as He is revealed in Holy Scripture. These Christians are by no means untheological in their approach. Yet they have broken with the assumption that a system of theology (i.e. Lutheran exegesis) is the only legitimate basis for the Church's activity. Alas, with their denigration of Lutheran Orthodoxy there goes all too often a denigration of any form of ecclesiastical tradition, and a total lack of understanding for all that is summed up in the 'Liturgical Movement'. Their prophet is Karl Barth, their turbulent and disturbing leader Martin Niemoller, whose courage and undiplomatic passion for the Gospel, translated into action, have not been abated either by his years in prison or by his subsequent positions of authority. In varying degrees these Christians are committed to neutralism in the struggle between Communism and the West, and they stand together in an uncompromising struggle against the remilitarization of Germany, and in particular against nuclear arms in Germany or anywhere else.

It is with the Gospel that men like Professor Gollwitzer and Propst Gruber argue against rearmament, whereas their opponents either reply with theological formulae from the sixteenth century or with directly political argument. Martin Niemoller's recent dramatic challenge to his opponents, 'Refute me with the Gospel of Jesus Christ and I shall recant' has gone unanswered. With deep sorrow I saw again and again how a considerable majority have once more managed to hide behind the screen of traditional orthodoxy, and so evade the challenge of the situation. The central tragedy of West German church life seems to me to be the almost total lack of charity between the two schools of thought. Often enough it would appear as though they had excommunicated each other.

The situation in Communist East Germany is radically different. But

an extensive tour, and conversation with many Christians, convinced me that the Church there is faced with the same spiritual dilemma as in the West. That the State would gladly see the liquidation of all religion need not be said. It does, on the other hand, officially proclaim freedom of religion. If freedom means permission to worship, then it exists. If it means much more (and of course it does) then everything becomes questionable.

A few, very few, clergy accept Communism without question. Some are idealists, others opportunists. Another, and probably the largest, section of clergy are to a greater or lesser degree opponents of the State in which they live, and at heart at one with the traditionalists in the West. To them the West is, by and large, what they admire. Some are openly reactionary: nationalists to whom the Prussian Reich remains an ideal. These the régime seems, paradoxically, to welcome. Their preaching is rarely interfered with. They are in fact what the Communists believe (and therefore want) Christians to be like. They are no danger because they are so easily refuted.

A third section are those who refuse to think in terms of a cold war (even at the theological level!) but who are determined, while giving no blessing to the obvious injustices of the régime, to live as constructive citizens in the new order, witnessing positively to their faith and not complaining if they suffer materially or physically in the process. They have no desire to be in the West and are dedicated to their Christian responsibility in a completely new (but certainly not wholly bad) social order. The position of these Christians is no easy one. By many they are branded as fellow-travellers. To the Communists they are an acute embarrassment—they are all too often ground between the millstones of the cold war in which they refuse to participate. Of them I mention only their literary advocate Johannes Hamel, theological lecturer in Naumburg, whose book, *A Christian in East Germany*, is soon to appear in English (S.C.M. Press).

The situation is complicated by the unpopularity of the régime with many people. Some of these support the Church merely thereby to express their dislike of Communism. For that reason the anti-communist pastor is often enough in a stronger parochial position than the pastor who all too obviously preaches the need to love even the rulers of an unjust State. All this apart, the most significant thing is no doubt that the strong social pressures brought to bear on people, particularly young people, not to go to church have resulted in the practical elimination of nominal churchmanship. Only a few children, for instance, are

being confirmed—but for them and their parents it means a great deal. This cleansing is no doubt God's Will, but it would be cheap in the extreme for us in the West to rejoice at it. We do not have to pay the price.

Much more could be said, particularly about the State's attempts to secularize religious ceremonies, instituting *jugendweihe* for confirmation and *namensgebung* for baptism. All this has led to grave conflicts of conscience. Tragic too, it seems to me, is the position of Bishop Dibelius, whose whole-hearted acceptance of the Western cause and whose total rejection of the East German régime have shocked even conservative Lutherans like Bishop Lilje. He himself is isolated in West Berlin from his own people in Brandenburg whom, understandably, he is not permitted to visit. While completely respecting his integrity, I cannot help regretting that he should appear as the spokesman for the German Church whom he does not, in fact, represent. But then, sad to say, no man could hope to do so today.

I am only too well aware that in this thumbnail sketch of the Church in Germany I have had to make statements which need qualification. Rather than be over-scrupulous, I have not held back with my own judgments. I hope that in doing so, I have not unjustly hurt any of my German fellow-Christians whom I have learnt to love so much. If this article will in some measure help us to pray more intelligently for the needs of our German brethren—whose prayers we need as much as they do ours—then it has served its purpose.

The Guardian of Unity

Charity must be the guardian of existing unity . . . and the mainspring of the unity to be built up. . . . Charity will incline us to wish very warmly that our separated brethren may understand by degrees the part played in the way of salvation by the means of grace which are at our disposal. At the same time we must never lose sight of the fact that the best way of convincing them is to give them, with God's help, a living example of the profit we find in putting these means into practice. In setting up this as our object to aim at, charity will also inspire in us a delicacy of approach enabling us humbly to avoid even the appearance of pharisaism. Here lies the true field for an eirenic approach in our exchanges and friendly discussions, for the peace which is expressed by this approach is indeed one of the finest fruits precisely of this charity. . . .

Approaches to Christian Unity (p. 219)
by C. J. Dumont, O.P. (Darton, Longman & Todd, 25s.)

Letters to the Editor

DEAR SIR,

I have read your editorial 'Defence without Destruction' with great interest.

Your view that the best way to get peace is to maintain the capability to strike second is, of course, the basis of this country's defence policy. But FRONTIER is a Christian journal!

You know about nuclear weapons. You probably agree with me that we would never be justified in using them, but if you know this how can you, as a Christian, threaten to use them?

It is interesting to know that Christians were involved in these matters at the Worcester Conference and shared the burden of deciding them. Those of us who were not there will share the burden of the decisions, whatever they were.

But isn't our way clear? There are many of us who are not pacifists who now revolt against the manufacture and threatened use of nuclear weapons. If the Conference decided we must keep them then, alas, our burden will be to redouble our efforts to get rid of them.

Yours faithfully,

JACK BOWLES

23 Colehill Lane,
London, SW6.

DEAR SIR,

Please allow me one correction to your editorial comment on my article in the Winter 1959 number. You say that 'it would be strange indeed if we had to choose between a religion for individuals and a religion for social beings, which is what Dr Parkes seems to say'. I don't really say this, though I cannot pretend that what I meant is any less strange. What the historical facts appear to me to demand is that we recognize that, since every man is both person (a better word than individual) and social being, the Church needs to find a way to bring together for every man the insights now separated between Judaism and Christianity. We don't have to choose between them. We all need both.

As a historian I do not find it true that 'it is the whole man who is met' in Christianity. If it were true, then the political history of the last fifteen cen-

turies would be very different from what it has been. In the same way, if Christianity met the whole man, the 500-year-old story of scientific discovery and of humanism would be very different. We go on asserting (as, for example, the article by R. K. Orchard in the same number) this universal Lordship of Christ over the whole of life, but we have no historical evidence for it. In fact the article in question admits that the Lordship is not over the whole of life by saying that in political and such matters Christians have to receive as well as give (p. 251). What can be the source of the gifts others must give us if the whole of truth is already received by us in Christ? This is why, as you rightly say, I fervently believe in the Trinity, though not in the superb manner of another of your contributors, who refers to the third person of the Trinity as its 'continuing worker'. I believe *all* the three members of the Trinity speak directly to man, and that *all* of them are still at work. From my point of view, that would be the source of the gifts Mr Orchard's Christians need. I don't want to do him an injustice, but it looks as though he thinks of his source as outside God's activity.

Yours faithfully,

JAMES PARKES

Church End, Barley,
Royston, Herts.

DEAR SIR,

I have been thinking about what you said in the last FRONTIER on the 're-establishment' of the Church of England. I quite agree we do not want disestablishment in the sense of getting rid of an established church altogether; I agree too that what is needed in England is establishment *à la mode de* Scotland. But I don't agree that it is the Church of England that should be 're-established' in this way; what should be so 're-established' is the united Church we all ought to be seeking in penitence and with all deliberate speed.

Yours faithfully,

J. E. PATER

157 Coombe Road,
Croydon.

(*In principle, yes. In practice, how? Ed.*)

ALAN BOOTH

A Lay Vocation

JOHN EDWARDS: 1904-1959

‘**N**OW I shall take you along and introduce you as a fresher to the student chairman of the Leeds University Student Christian Movement—only be a little careful what you say to him. His name is John Edwards.’ The exhortation to caution was being properly addressed, unless you were prepared for the company of a young man who was already out on the frontiers of the church, and was both intellectually and spiritually impatient of comforting illusions. Where he was living the winds blew bitterly and strong, and he expected his companions to be familiar with weather unsuitable for lazy sun-bathing.

At that time he was about to take a degree in Economics, a key to understanding and alleviating the injustices and sufferings of the industrial society of the 1920s. Then he intended to enter the Community of the Resurrection at Mirfield, to study theology and prepare for ordination as an Anglican priest. In fact he began his theological course, but his first year of it raised deep questions in his own mind, not as to the validity of the Christian faith but as to whether in the role of an ordained priest he would really find himself on the battlefield where the judgments and mercy of God met the living world of men—or would instead have chosen the easier way.

He was far too rigorous in honesty to underestimate the weight of his decision. His church and friends might doubt his purpose if he turned away from ordination for what for him was a more baffling adventure of faith. His closest friends in the SCM shared his struggles, and he was offered the post of Inter-collegiate Secretary of the SCM in Birmingham for twelve months during which he might see his future road more clearly. At the end of that time his mind was made up—and he withdrew from further theological training to immerse himself in the tough realities of ‘secular’ life. Beginning as a WEA lecturer and member of the Labour Party, he went on to become Secretary of the Post Office Engineering Union, MP for Blackburn and then Brighouse; Private Secretary to Stafford Cripps, and then one of Attlee’s younger men at the Treasury, a leading figure in the Council of Europe and, in

the last year of his life, its President. But the beginning he made in adult education set the style of his approach on all else he undertook. None of his friends can forget the way he would meet them, listen critically to their latest enthusiasm or request, and then set about correcting their perception, deepening and enlarging their thought and insisting just upon those elements of the truth which they had reason to try and avoid. A teacher of people rather than of a subject—did any of us emerge from his formal or informal instruction without an uneasy feeling that we were congenitally facile and superficial?

We may speak fashionably today of 'frontier Christianity'. For John Edwards, in a special way, it was the whole pattern of his life. On the one hand he brought to his business in the world an ascetic discipline and rapidly maturing administrative skill which would undoubtedly have assured him an important place in any future Labour Government. The driving force behind his austere and able mind in this respect was an unrelenting opposition to social injustices and an undeflected patience in working for international reconciliation. But these passions were served by a meticulous attention to the practical and actual, and a loathing of the vaguely pious. 'Now you are speaking like a Christian' he would say a little sourly, when someone took leave of political realities in favour of being high-minded. This was the side of his character that flourished predictably in his long association with Political and Economic Planning (PEP).

So also on the other hand there was the man who talked of his longing to retreat from public life to enjoy long months of prayer and meditation. 'The 'flu was a blessing because I could read all the Epistles of St Paul again, and then had time for *The Affluent Society*.' He was a man invited by a group to talk on Christianity and politics who ended by exploring with them the meaning of Christian mysticism. He was at many a consultation of the ecumenical movement, unsparing of his time and energy, treasuring the friendships of the few who were travelling the same Christian road as himself, painfully aware how distant it seemed from so much of the conventional life of the Church.

The Christian fellowship which meant most to him was perhaps the group of men Dr Oldham drew together from public life, to dine in London of an evening and then talk with freedom of their responsibilities and experience, to see in what way they might better understand the world, their duty, and the Christian faith. 'But for the Christian Frontier Council,' he would sometimes say, 'I would probably be outside the Christian Church.' And thereby he revealed something of the

intensity of the spiritual struggle in which he was immersed to the last. The frontier for him meant that spiritually he had not found where to lay his head. He knew how this moment in history requires the man of faith to struggle in darkness between a self-absorbed church and a self-absorbed world. There is no comfort and much loneliness to be found there.

Another group of friends were the members of the 'Committee on Christian Responsibility for European Co-operation', an *ad hoc* group of European politicians and others with which he was associated almost from the start. Here again he was amongst friends in some hotel in Brussels or Frankfurt or Amsterdam, around a good meal reflected upon in a haze of cigar smoke, in turn sardonic, judicial, deflating or entertaining, superficially destructive yet acting as a catalyst, testing adventurous ideas by concrete experience, at once very British and very much at home.

If it is fashionable to talk of the frontier, he knew how costly it is to live there, where a man is torn apart as he tries to stand where God actually meets men. Anyone who tried to ease that eternal wound by cheap salves got short shrift. But those who knew something of the harshness of the way found a friend who gave them more than ever in his modesty he realized himself.

Britain is castigated by continental countries for her aloofness to the dreams of political and economic integration now current. John Edwards could be astringent amongst his continental colleagues when they seemed to make Britain a scapegoat for their own rivalries or frustrations. Yet it was he whom they elected President of the Council of Europe for this year, and it was a tribute to a man of utter integrity who could be disconcerting because he cared so deeply about Europe's unity. Perhaps no other Englishman at this stage could have been so chosen.

As we stood in the garden of Golders Green crematorium on a sunlit November morning, surrounded by the flowers whose garlands carried their inscriptions in many European languages, we saw not only the men from the Trade Unions and the Labour Party, old colleagues and workmates, but also the tired faces of men off the night ferry from Paris or the Hague or Strasbourg, come to pay much more than a formal tribute to one whose strange victory he would have been the first to underestimate, and whose Christian testimony was the more powerful because of its almost fearful modesty. At last the debt and the love we owed could be acknowledged.

Evolution and Prophecy

IT was not possible for the Jesuit father Teilhard de Chardin, during his lifetime, to publish the books containing his essential vision of cosmogony and evolution. He could not have done so without breaking his vow of obedience to the religious order to which he had devoted his life. And since his death has released his works from that embargo, they have been enthusiastically acclaimed by many distinguished writers and scientists. Some continuing official resistance to the propagation of this wonderfully inspiring philosophy of evolution—especially so soon after the cautious Papal admission of the scientific evidence for man's 'pre-human' ancestry—raises an interesting old question in a new form, which we will consider later. But first let us take a brief look at the theory which Père Teilhard propounds with such passionate and moving enthusiasm, as well as scientific competence.

He was an undeniably competent—as well as a practically productive—archaeologist, and had very great biological learning. The initial assumption underlying the whole of his vision of things is that in the last analysis nothing is really 'dead' in the sense that we have to regard everything as dead for the purposes of our mathematico-physical analyses of objects. In the world as he conceives it, every objective, material entity, from the highest biological organisms down to the molecular and sub-molecular levels of existence, is credited with some degree (however rudimentary and unlike what we experience as consciousness) of subjective or 'inner' being. There are ample grounds for such a supposition: we ourselves are, after all, material structures of the stuff of the rest of the universe, and we possess an inner life. We can also trace a comparable subjective awareness in, e.g., animals (*pace* Descartes) and in plants. That some degree of pre-conscious 'interiority' should extend, if more and more dimly, right down through the large bio-chemical molecules to the sub-atomic realm is, at least, compatible with that belief in the unity and homogeneity of nature which (*pace* Russell) is a foundation of the scientific standpoint itself—and, in a different way, of the religious standpoint also.

That conception is in itself no novelty: Pierre Teilhard's originality is in his correlation of this 'inwardness' or proto-consciousness with the progressive unification and (as he calls it) 'complexification' of the

entities, pre-living and living, that have merged in the evolution of terrestrial life, as this process can be traced from the archaeological and other data. This immense task of analysis and comparative biology is performed with erudition and insight that have impressed many experts; and with a power of exposition and illustration most enlightening for less highly-informed readers. The argument that the purpose—in any case the manifest outcome—of the cosmogony is the evolution of an ever more comprehensive consciousness has never yet been sustained with such a magisterial grasp of the relevant scientific facts. And, from the standpoint of this elaborate analysis of the origins of man, the author gives us a new and arresting view of the unprecedented situation now being attained by a humanity that has become (almost suddenly) unified by global communications and instantaneous exchanges of information. There is now a world-embracing sphere of a developing, *conscious* interchange—which Teilhard calls ‘the Noosphere’ by which the evolutionary process on earth is becoming, as it were, cephalized, developing something analogous to a unified common intelligence.

It is here that the reverend scientist’s Christology appears in a symbol—that of a point of mental and spiritual convergence of the noospheric life. He calls it ‘the point Omega’; and this, as the reader can construe for himself, is the consummation of the ‘Alpha’ which was there from the beginning—the Power which then and throughout the whole cosmic process is working to bring the creation to its ever clearer consciousness in Man. One might say it was the Light which was before all worlds, and without which nothing was made that is made.

It amounts, indeed, to a grandiose illustration, in terms of contemporary knowledge, of the creational aspect of the Second Person of the Holy Trinity. Since the Christian faith is of all religious visions the one that is most committed to a historical as well as a transcendent fulfilment, I do not see why this magnificent effort of a Christian scientist, to deal with the world-transmutation by science in the spirit of prophecy, should not be welcomed with more than approval by all Christian intellectuals. If this is not Christian thinking for the ‘space age’, who else is doing anything comparable with it? Why should it have been received with resistance, and even suppression?

Two things may be said about this. First, the reaction of embarrassment or opposition does not arise, strictly speaking, from the Christian mind as such. It appears in the minds of individuals with certain

responsibilities for organs of the visible Church, who have their own reasons, not altogether or always groundless, for distrusting the effects of a work of this intellectual depth and range, which they do not themselves feel capable of evaluating. Such conservatism is mainly pragmatic and defensive; it will not prevent those who are able to respond to prophecy on this plane, from responding to it. Ultimately, it is of little importance.

But behind this there is a more serious difficulty. The nature of it is indicated by Pierre Teilhard's admission that his exposition gives no explicit treatment to the problem of evil, which every religion deals with in one way or another. For when one meditates upon the cosmogony as a process in Time, the 'evils' fall into place as merely functional; on so long a view they seem of no more importance than do the shavings under a workman's bench compared with the work in progress upon it. To view the world in this perspective is to survey the interactions of vast aggregates of individuals without regard to any individual as such. All religion, on the other hand, from the most primitive shamanism up to Christianity itself, is concerned first and last with the individual person—to communize and universalize him, indeed, but to do so in and through his own individual being.

He was of course aware of this; it was one reason why he wished his cosmogony to be read as a strictly scientific treatise. Yet he cannot keep his Christian belief out of his cosmic perspective, if only because this was integral with the inspiration of it. All the aspects of the matter cannot be treated in the same book, and it would not be very difficult to show where, in his account of things, the element of personal transmutation is clearly implied. But it is a live question whether Christian faith does not only authorize, but even require, at this juncture, an extensive effort such as this book represents, to interpret the meaning of the complete alteration in the situation of mankind which has been brought about by what Teilhard calls the noosphere.

For after all, Christianity is *the* religion which has to make sense of Time and of History; it is the Christianized peoples who are responsible for the developments which have linked all the families of mankind together, given them a common language of science and mobilized them in pursuit of the same practical ambitions. Irresistibly as this movement is impelled by the material advantages that it distributes ever more lavishly and widely, its gains are paid for by practical dislocations and psychic disruptions of life. As Teilhard says: 'It is impossible to accede to a fundamentally new environment without experiencing the

inner terrors of a metamorphosis.' And these are not at all likely to decrease—on the contrary. It is by no means inconceivable that men might lose the faith to fulfil their destiny. If we should fail to discern human purpose and meaning in this progress, if it were interpreted only in terms of economic welfare or technological pride, still worse if it took on the aspect of an ineluctable fate which man has brought upon himself and cannot dominate, is there not danger of refusal and regression?

'Having once known the taste of a universal and durable progress, we can never banish it from our minds any more than our intelligence can escape from the space-time perspective it has once glimpsed.

'If progress is a myth, that is to say, if faced by the work involved, we can say: "What's the good of it all?" our efforts will flag. With that the whole of evolution will come to a halt—because *we are evolution.*'

Nevertheless, the author's belief is that evolution will go on; that humanity will discover and reach a higher form of existence. What has been said here can give no sufficient idea of the depth and richness of his exposition. But there is already a good English translation of his principal work, *The Phenomenon of Man* (Collins, 25s.), and that of another, *Le Milleau Divan*, is soon to appear. It is safe to say that here is a thinker whose contribution cannot be ignored, and perhaps least of all by those who strive to vindicate their Christian faith in social thought and action.

Prayer and Action

If the faith which does not result in action is not a sincere faith, the prayer which is unaccompanied by effort at moral betterment will also be to some extent an insincere prayer. In particular, prayer for Christian unity would only be hypocritical did it not lead Christians, of whatever allegiance, to emulate each other in fidelity to the commandments and counsels of our Lord.

For us who have specially at heart the tremendous cause of Christian unity the season of Lent ought therefore to be a time of grace because a time of purification. The Church making use of St Paul's advice reminds us in her liturgy on the first Sunday of this season: 'We entreat you not to offer God's grace an ineffectual welcome. . . .'

Approaches to Christian Unity (p. 45)
C. J. Dumont, O.P. (Darton, Longman & Todd, 25s.)

PIERRE BENIGNUS

French West Africa: 1959

IMPRESSIONS FROM A JOURNEY

READING my friend Marc-André Ledoux's article¹ again though it is only two years old, I am astonished at the rate of development.

My one firm conclusion is that it is no use trying to understand Africans in terms of our own conceptions which are, consciously or unconsciously, more or less logical and Cartesian. Understanding, in that sense, involves judgment on a world composed of emotion. There is a logic in it, but one different from our own, and the act of judgment is resented by our African friends. Maybe they are too sensitive and their sense of dignity is different from ours. No matter: they are what they are, and to try and understand them in a Western sense of the word makes any real contact impossible in advance. The need is to feel with them.

The political frontiers imposed on West Africa correspond neither to ethnographical boundaries nor to anything in the contemporary scene. The only difference is between French and English speaking Africans. As the new states press onwards with their educational programmes, that difference will be accentuated. But there is also a great need and longing for African unity. Africans see no contradiction in these two aims.

In 1958 France offered to establish a Community of a new kind throughout what was once the French Empire. On September 28 of that year a Referendum on this offer was held. A year later to the day, on September 28, 1959, a delegation came to Paris to open discussions about the transfer of powers from the Community to the Federation of Mali in West Africa. In December the Executive Council of the Community agreed to immediate negotiations for Mali's independence and the Community was established. These dates give an impression of the unaccustomed and unforeseeable speed of African evolution.

In the Referendum on the offer to establish the Community, Madagascar and all Black Africa answered 'yes' almost unanimously, except for Guinea whose 'no' was also almost unanimous. Internationally this 'no' was a momentous victory for liberalism: for Africans it was an experiment to be closely followed. The Republic of Guinea, in this like France, developed under the high authority of her leader and, ever increasingly, under that of the Party, a veritable totalitarian religion of community. African independence and the alliance with Ghana are real enough, but not so intensely real as the Party. It stands firm while the power of chiefs

¹ 'French West African Colonies and Christianity' by Marc-André Ledoux, *FRONTIER*, January 1958.

and religious authorities is a thing of the past. Understanding with Liberia and Ghana may involve difficulties of language, and it is interesting to note that Guinea recognizes French and English as the only obligatory foreign languages.

While the machinery of the Community is being fixed in place, two strong tendencies known as 'federal' and 'confederal', have come into prominence. The confederal party (Senghor and Modibo Keita in Mali) works for independence, instead of the existing autonomy, within a Commonwealth in French form. The federal party (Houphouët-Boigny and the *Conseil de l'Entente*) strives for a real working federation, regarding independence as something out-of-date and useless.

Some words do not have the same meaning in Africa as in France. In France they may be precise and legalistic, but in Africa they take on a mystical meaning. . . . *Le ministère de la France d'Outre-Mer* has been legally abolished, but *le Secrétariat de la Communauté* is still a weighty organization. Even with the best will it is hard for an African not to think that some of the real power of the members has been given up to the Community; we too easily forget that the best legal solution may not be the best *ad hoc* solution for Africa now.

Progress is not quick on all fronts. Though the Community has been functioning, or coming into being, for a year now, the personal prestige of de Gaulle is the only firm link holding it together. One must, moreover, note that the Constitution gives him very great powers, 'all decisions being taken by him at the conclusion of the meeting of the Executive Council. . .'

The Community has its machinery, but its future does not depend on that. The differences in understanding of the meaning of the very essence of the Community are great. Is it a fender whose

shape can be altered and at need made stronger? Is it an end or only a stage?

For, wonderful creation though it is, this Community might fall to pieces under certain strains. In North Africa, the meeting at Bamako in 1957 of the *Parti du Rassemblement Démocratique Africain* was the first occasion on which African leaders had broached the Algerian problem. And de Gaulle is not slow to feel this. Financially Algeria is a heavy burden on the Community, but psychologically it is even heavier. Africa is a unity.

The last meeting of the Executive Council of the Community held at Saint Louis was of capital importance. The official recognition of Mali, though late, puts an end to a period heavy with uncertainty. The declarations of General de Gaulle, declarations that leave no opening for more than one interpretation, lead to the conclusion that the Community will undergo an indispensable evolution. The form of Mali's independence is now being worked out. Internationally Mali will certainly be a sovereign state but this independence neither prevents co-operation nor breaks friendship.

We must rejoice greatly at this evolution. It has been made possible by the liberalism and realism of the General, but it has also been favoured by the present state of North African problems. The approaching independence of Mali will weigh upon this situation and will certainly be followed by several other developments more quickly than some people think: Madagascar, etc. . . .

If *independence* remains a mystic force, it is none the less feared. While desperately seeking independence Africa fears at the same time a dictatorial hardening of certain heads of governments. If Mali can offer a haven of grace and peace in the uncertain months to come, it will be a pole of

attraction; then liberty in the Christian sense of the word will be able to survive and will not be merely an electoral or governmental *leitmotiv*, empty of all real meaning. Economics, in the sense of the harmonious development of the economies of the African regions, can and should then be objective number one, for it alone can prevent the clash of tribal nationalisms.

Against this background how does the Church of Christ stand in French-speaking West Africa? The weak points, which are noticed everywhere, certainly exist: nationalism, ill understood, can receive an evangelical baptism though it sometimes remains tribal, as recent events in the Gold Coast have proved. The problem of the meeting of the Crescent and the Cross is too often put in the wrong terms when it is not simply ignored. But Islam is increasingly a very present reality and one which the Church in Africa cannot properly face without understanding it better. This brings in its train the question of Africanizing evangelization, but not, of course, the Gospel itself. Here a deep question of the meaning of the Church is at stake: for the Church is not just an African community to be managed by Africans. Another danger is the gap developing between highly-educated Africans and some of their less educated pastors.

But there are bright spots too. The churches of Africa are not a myth, and the independence of the African Protestant churches from the missions and other churches is an ever increasingly firm reality. The autonomy granted by the Paris Mission to the Church of the Cameroons (1957), Madagascar (1958) and soon to be granted in Togoland and Gabon, teach an important lesson. In

each of these cases the spirit is the same in that the missionaries become the servants of the African Church, but local variations are of essential importance. Perhaps Togoland will need a different relationship to Paris from that best suited to the Cameroons. New-comers to independence can be guided by the experience of the first to receive it. Each church is a member of the Church of Christ, but it is also the Church of Togoland, the Cameroons, etc. There lies the sign of life. The situation must be kept fluid, and we must be prepared even for fundamental alterations in this or that constitution; but 'working together in obedience' is a Grace. Things to cause anguish have happened in the Cameroons recently, but these things have also shown the fundamental sense of responsibility on the part of the leaders of the Church in the Cameroons towards their missionary brothers.

Progress towards spiritual unity must continue and increase. Already there are important advances such as the near hope of a common theological faculty and a joint search to meet the challenge of Islam.

At the beginning of 1960, have we the right to stand in judgment on the churches of black Africa, emphasizing some of their terribly human traits? Should we not rather feel our 'togetherness' in this field that is part of the Kingdom of God? Politically and socially everything is in motion, so who can judge what the West Africa of tomorrow will be? As I make ready to go back to Africa, I would say once more that everything is possible for the Church of Christ in black Africa, if she knows how to be obedient and to listen to what is required from her.



Why do people have so many babies?

A RAPID fall in death rates of developing countries, without a corresponding fall in birth rates, is the basic cause of their present population problems. As proved public health measures are increasingly applied, it is almost certain that death rates will fall still further, leading to even greater rates of population increase. There is no doubt that less selfish distribution of this world's goods would stave off the day of reckoning, but postponement is no ultimate solution. Unless birth rates fall, or death rates rise, our children will deal with thousands of millions, where we deal with hundreds of millions, of undernourished and starving human beings. If we wish to continue to protect human beings from premature death there is no escape from the necessity to reduce birth rates to balance the lowered death rates. While fully recognizing the need to improve production and distribution of necessities, this discussion is concerned with the problem of how to lower birth rates.

Those who are seeking means to reduce fertility of whole populations can adopt one of two main attitudes. The first is to assume that the solution lies in a frontal attack through family planning programmes; the second way is to attempt to understand the causes of fertility, in the reasonable hope that a better understanding of causes may lead to acceptable and effective methods of control. These efforts are likely to clear the air. A better understanding of the nature of the problem is the first step to a clear decision on what to do or to permit.

The history of research into ill-health is instructive in connection with the problem of high birth rates. The search for causes of diseases would never have got as far as it has unless men had been willing to consider remote possibilities. As a result, men were amazed to find that rat-fleas transmit plague, body lice spread typhus, impure water causes typhoid and cholera, and cattle pass on tuberculosis. Many other apparently bizarre relations between man and his environment are now established knowledge.

On the basis of present knowledge it is probably as difficult to guess correctly the main causes of high birth rates as it was a hundred years

ago to guess the main cause of malaria. In those days people thought it was caused by bad air. They had quinine, just as we have contraceptives, but no one had thought of suspecting the mosquito. Mosquito control is the basis of modern highly effective malaria control. Treatment of cases is now only a poor second. Broad research into the several causes of tuberculosis has resulted in far fewer cases. In the same way high birth rates probably have several important main causes or determinants. Present low birth rates in Western countries give solid grounds for hoping that birth rates in other countries may fall: the problem is how to accelerate what may be a natural but slow process.

Many questions need to be raised which, when answered, will reveal the physical, biological, cultural, economic and spiritual determinants of birth rates. Somewhere in the answer lies the solution of those population problems which are mainly caused by excessively high birth rates. Organization of family planning facilities is almost certainly only a part of the answer.

The basic question that needs answering is: why do people have so many babies? The following subsidiary questions are aimed at answering the main one.

How do ordinary people in Asia, or elsewhere, view their own locally growing population? Are the growing numbers of individual family groups viewed as an asset or as a liability? Do rural peasants in fact see any point in having a small family?

Who has the most powerful word in deciding whether or not to have more children? Is it the husband, wife, other leading figures in the family, religious, caste or tribal group? Or is it mainly a question of fashion?

To what degree, by what methods, and by what types of people is family planning already practised among the peoples who now have high birth rates? What are the trends of such practices?

If family planning is considered, what are the blocks, and what are the aids, to getting hold of and acting on knowledge of birth control methods?

What is the effect of prolonged breast feeding, or other biological factors, on fertility? Surprisingly enough there are still considerable unknown areas in the biology of human reproduction.

Is high young-child mortality a direct cause of high birth rates?

Just what were the factors which caused people in Europe and their offshoots to start having small families in the nineteenth century? How long had those factors been active before the majority succeeded in having small families? The 1846 famine in Ireland and the revolutionary laws on land inheritance in France may have been decisive in those two countries.

If effective factors can be identified and manipulated in the desired direction how long will it take to detect any effect on fertility, even under well controlled conditions?

Japan, India, the Caribbean area and the USA are the chief sites of present day field-research on family size and family planning, but only

a small proportion of it is consciously directed towards finding out the basic causes of the birth rate. A recent study in Puerto Rico by Hill, Stycos and Back was a well designed series of sociological studies and an educational experiment. The authors tried to answer the question: why is it that in Puerto Rico the birth rate has not yet started to fall perceptibly when the majority of people say they want small families and there is a well developed system of family planning clinics? The authors conclude that in Puerto Rico couples do not start practising family planning until they have from three to five children, depending on the educational level; that the relative importance of family planning is not high in relation to other values; that the birth control clinics are directed almost wholly towards women in a strongly male-dominated society; and that effective communication between spouses is lacking. An important negative finding was that in Puerto Rico the Roman Catholic teaching on birth control is of little practical importance as a barrier to the practice of family planning.

This Study has pioneered a way into the difficult territory of some of the social determinants of action in family planning. It is a pity that it did not investigate other possibly fundamental causes of the birth rate. In particular it did not attempt to find out how the people themselves view the increasing population, nor did it examine how the Puerto Rican situation is modified by the possibility of migration to the mainland USA.

The next steps to be taken to solve the population problem are clear in principle, but a great deal of work is needed to clarify them in detail. Two lines of action are called for now.

In order to achieve a long term result through a logical plan of campaign, the fundamental need is for the most exact possible knowledge of the factors which cause parents to desire or to permit large families. This requires highly directed and co-ordinated research by persons trained in biology, ecology and public health, psychology and sociology, history and economics, religion and politics. Until such research is pressed forward there is every reason to use all the knowledge now available. The second line of action is therefore to realize that the population problem is everyone's problem. We sink or swim together. Anyone who takes the trouble can acquaint himself with the facts of the population problem. Such persons are then in a position to take a part in creating the public opinion which will support the leaders in all countries in decisions designed to deal with the problem. Even more important, informed people constitute one force which will cause the

present day and future parents who are, in fact, responsible for bringing children into the world, to think how many children they can adequately support and educate, and how their children will fare when they grow up.

The speed with which adequate solutions may be found cannot be predicted, but the more institutions and persons are devoted to the search the quicker may results be expected. There is also the question, when causes have been found which can be manipulated, whether or not political, religious and other leaders will encourage their application. For one reason or another the leaders may allow over-population to develop rather than countenance effective action. If this situation should arise the people may well take matters into their own hands, just as the Irish have postponed marriage, and many Roman Catholics in the Western world quietly use birth control, sterilization, or even abortion, in spite of secular laws and the official teaching of the Church. Anyone concerned with population must face the fact of the temporary solution found by the people of Japan. To-day there are about two million induced abortions every year in Japan, and about 1,600,000 live births. The leaders of Japan are not happy about this solution to their very pressing population problem, and are working hard for better ways of achieving the same low birth rate. Japan's death rate is now one of the lowest in the world. Meanwhile the people of Japan demonstrably feel even large scale induced abortion to be a better alternative than mass starvation.

Those who lead in spiritual matters have a particular responsibility to be clear and just in any pronouncements which they make. As long as birth rates exceed death rates populations must go on increasing. Consciously or unconsciously man is choosing his own future numbers and the problems those numbers bring. Better knowledge of the factors which cause people in developing countries to have so many babies is the route to a new understanding of human fertility. If this can be achieved there will be solid hope of developing measures which may induce the millions who have the babies to be content with fewer children. There is much evidence that if this prior question of the causes of human fertility can be solved, the problem of how ordinary people may achieve small families by acceptable means will not be so difficult as many imagine today.

THE SKY'S THE LIMIT

A friend writes: *'I value your magazine but not as highly as you would like me to.'*

The Imperial Idea¹

THE first book, as the sub-title says, is a study on British power. Power by itself can never be the theme of political history. It is always power moved by an idea, a sense of mission. The word ideology has been used to denote this combination. It is often used to condemn it, on the assumption that the idea is only a smoke-screen to cover the pursuit of naked power. This assumption however is only partly true. For the idea may represent in part at least a real historical mission in the providence of God. In fact, the author's attempt is to tell the story of the interplay of power and idea in British Imperialism in its heyday, and the opposing forces and ideas of nationalism, democracy, socialism, and internationalism which led to its downfall. This he does as a historian with a mastery of a mass of historical material so that even those of us who represent the 'enemies' of the Imperial Idea can understand and even appreciate the dynamics of British Imperialism.

Beginning with Disraeli, the consciousness of the role of British power in world affairs remained the dynamic in the thought and action of the ruling classes of Britain until after the second world war. Rosebery, Curzon, Milner, Balfour, Churchill, Smuts, Amery and a host of others, were proud to call themselves Imperialists. They believed that it was 'the role of the British Empire to lead

the world to the true political method, to act as trustee for the weak, and to represent in itself the highest aims of human society'. They developed the Imperial Idea and the Imperial Code and proclaimed them to the world in no uncertain terms. It was their faith that what they *thought* about the role of the British in world affairs was itself a steady factor in international order. Today, of course, British power is no more so strong; and the Imperial Idea itself has fallen in ruins. Perhaps the Suez episode must be considered the turning point. It proved once and for all that the idea of British Imperialism cannot be revived any more. This is not disproved by the fact that perhaps large sections of the British people may still adhere to the rightness of the Imperial Idea and may feel that the tragedy of Suez was that it was defeated.

From the point of view of Indian nationalism, which contributed a great deal to the weakening of the Imperial Idea, let me make one comment on the theme of the book. British power had a historical mission to fulfil in Asia and Africa, namely to train the peoples under it for democratic government. But the advocates of the Imperialist idea (as defined in this book) never seemed to have taken that mission seriously. They conceived of the mission as bringing order and good government to 'the

¹ *The Imperial Idea and its Enemies*. By A. P. Thornton. (Macmillan & Co. Ltd., London, 1959. Pp. 370. 30s.) *The Ugly American*. A Novel by William J. Lenderer and Eugene Berdick. (Victor Gollancz. London, 1959. 16s.)

lesser breeds without the Law'; and, as these 'breeds' were incapable of being trained for self-government within any conceivable period, they thought of British domination over them as more or less permanent. Therefore, according to them the security and permanence of British power was the primary consideration of British policies.

On the other hand, there were others (who may be called Liberal Imperialists to distinguish them from the diehards who are given the name Imperialists in this book) who from the very first sought not only to bring good government, but also to prepare the peoples for self-government. These looked forward to the time of the transfer of power to a national government as the fulfilment of the imperial 'mission'. Macaulay in introducing Western education conceived of a time (of course only 'in some future age') when Indians educated in European knowledge might 'demand

European institutions', and he added that 'it will be the proudest day in English history'. In the formation of Indian National Congress, Englishmen like Hume played a large part. Even Viceroy Lord Dufferin saw in it something equivalent to Her Majesty's Opposition for India and welcomed it as fulfilling a need in relation to the mission of Imperial Government. The Liberal Imperialists were enthusiastic for social reform and cultural transformation in India.

It is the strong conviction of many Indians that the British rulers who encouraged the emergence of Indian nationalism and its demand for self-governing institutions, and who worked earnestly for the transfer of power to Indian hands, saw more clearly the mission of British power in India than the Imperialists. That British Imperialism, which saw in nationalism only an 'enemy' of its underlying idea, badly



misinterpreted the historical mission of Britain. When power in India came under the influence of the Imperial Idea it gave first priority to considerations of British security and permanence. It not only ceased to advocate democratic changes in the traditional structure of society, but it allied itself with the worst elements of that structure, and even began to undo national unity by exploiting communal differences. Had it not been for the so-called 'enemies' of Imperialism, the advocates of the Imperial Idea would have betrayed the mission of Britain in many parts of the world and destroyed its fulfilment.

It was the task of nationalism in Asia and Africa, in alliance with Liberal Imperialists, to save and put on an indigenous basis the principles of liberal democracy and unity which the West had introduced. Where Asian and African nationalism has forgotten this task and become an opponent not only of Western Imperialism but also of Western values it too has betrayed its mission. The Liberal Imperialists of Britain, and Asian and African nationalism, rather than the diehard adherents of the Imperial Idea, have been the real bearers of the mission of British power in the world.

Imperialists no doubt saw more clearly than the Liberals the positive role of power in the preservation of international order. And *Pax Britannica* can very legitimately claim to have been a force for progress, though not without its dark sides. In the post-war period, it was the same insight that brought America to give up isolationism and accept international responsibilities, and to lead the democratic nations in their opposition to the Communist power-bloc. But what does international

leadership of a big power like the United States mean in the post-war world? The old military method of asserting leadership is impossible for two reasons. Firstly, in a nuclear age, in which two big power-blocs are equally armed to the limit and face a military stalemate, war has become the greater of any two political evils, and military power has become largely neutralized. Secondly, the sensitiveness of nations emerging into political freedom, after a fight against imperialist powers, make traditional imperialist methods of preserving peace suspect. And this suspicion is exploited by the Communists internationally. Therefore, America is faced with the problem of engineering primarily with economic power, psychological forces and public opinion to establish and exercise its leadership for the protection of democracy.

The Ugly American is a novel which faces several aspects of this complex problem. If the American power has a role to play in defence of democracy against Communism, how shall it play that role in the underdeveloped countries of the world? This is what the book asks and answers. The book discusses a great many American failures. The reason for the failures was that representatives of American power were psychological misfits and were unimaginative. Where the American power was exercised with imaginative appreciation of the human needs and fears of peoples as 'felt' by them, it achieved success. The diagnosis of the failure of American power and propaganda in underdeveloped countries is too simple and easy to be the whole truth. But the book raises crucial problems which American power has to face in its search for the path of leadership.



BOOK REVIEWS

A Catholic Puritan

Cyril Forster Garbett, Archbishop of York. Charles Smyth. (Hodder and Stoughton, 35s.)

Cyril Garbett will be remembered in Southwark as the most distinguished occupant of its See. His courage in the face of social evils and his readiness to champion righteous causes made a great impression. Within a few months of his enthronement the diocese knew that its leader had a wide conception of the Sovereignty of God. He believed that the whole of life had to be brought under its sway and was not content to confine himself to departmental issues. But if the conditions in South London encouraged this tendency, they did not create it. As an undergraduate at Oxford and as a priest in Portsea, Garbett had shown courage in the expression of his concern for the welfare of the poorer classes, and he did not hesitate to denounce the guilty. At Winchester and York his utterances were more discreet; he never lost his interest in the social implications of the Christian Gospel but he voiced his opinions in an idiom which rarely gave rise to controversy. And it is precisely this point which fascinates the critic.

To what extent should the Church in its efforts to achieve social righteousness be ahead of public opinion? Garbett had the knack of expressing cogently the views of the liberal minded, but not of the radicals. William Temple went further. But Garbett would probably have defended his position by contending that if the scouts are too far ahead of the main body they will be cut off. I do not mean that Garbett deliberately suppressed his opinions, but that he naturally identified himself with the main body, whereas Temple naturally found himself in the advance guard. And

that is why the reactions to the two men were different. Garbett was trusted and applauded by 'the Establishment' in a way that Temple never was, but his appeal to those outside it was less obvious. It is significant, for instance, that when William Temple and Stafford Cripps jointly addressed large public meetings in the middle years of the war, Garbett was an unwilling partner. Again, when the country was confronted with the critical issue of nuclear armaments Garbett, speaking in the House of Lords, delighted and satisfied his peers.

And much the same impression is gained from reading his books. Garbett was basically a 'safe man'. He accepted the situation as it was, but, like a true liberal, pressed for ameliorations. He was not a radical and never really understood, as Temple did, the aspirations of those who favoured surgical operations rather than poultices. But this is said not to his detriment. The Church requires both a Temple and a Garbett, as each has his distinctive contribution to make. And if this distinction is remembered it will explain why Garbett's appeal was essentially to the middle classes and to the middle-aged, whereas Temple was the hero of the radicals and the younger generation. And the Church is the stronger for the witness of both.

As a churchman Cyril Garbett belonged to the High tradition. An Anglican to his finger-tips, he was nourished by the liturgy, discipline and piety of the Church of England. But he was not an Anglo-Catholic. At Portsea he emphasized the Sacramental doctrine, but was content to celebrate the Communion without lighted candles on the altar. At Southwark he was the *enfant terrible* of the episcopate because, while a well-meaning, lovable, but incompetent bishop failed to rule the diocese of London and tolerated the most exotic illegalities, Garbett insisted

that on the south bank of the Thames the Church of England should be the Church of England and not an aggregation of congregational chapels. In retrospect it may seem that he was too severe, but the position cannot be fairly estimated without taking into consideration the continuous embarrassment of the neighbouring diocese where each man did what was right in his own eyes and where ordination vows often seemed to count for little.

At Winchester and York the occasions for controversy were less and he was able to devote himself to more constructive policies. But again he was a reformer and not a radical. He could see the need for tinkering with the machinery but it is doubtful if he was aware of the extent to which the ground needed to be ploughed. Temple was under no illusions. He knew that a vast section of the nation was beyond the reach of the Church of England, and that its existing patterns were inadequate. Garbett was ready for the pattern to be modified, but no more. But this is not intended to be an unfavourable comparison. Both men had a contribution to make, and it would be foolish to describe the one as more important than the other. Suffice it to say that both were devoted sons of the English Church, were convinced of its Catholic inheritance, appreciated its Reformed character, and were reared in its piety. And it is difficult to believe that either could have developed as he did in any other tradition, even though both were devoted to the cause of Christian unity.

As a man Cyril Garbett is an interesting psychological study. Devout, disciplined and with an incredible capacity for work, he was shy, lonely and given to acute depressions. His intimates were his chaplains and he depended upon them much, perhaps too much. At heart he was a puritan and in spite of his

Catholic piety he remained a puritan. If he could have overcome his puritanism he might have been a happier man. But, whatever his limitations, Garbett was first and foremost a holy man—a man whose integrity and devotion were such that those who came under his influence were induced to believe in God and goodness.

Charles Smyth has done a considerable service to the Church. That he should be responsible for an impressive biography is what one would have expected of an historian of such distinction; but he has done more—by his unusual sympathy and penetrating analysis he has succeeded in understanding, and making other people understand, a complex personality. Is it too much to hope that he may be persuaded to draw in words the portrait of a character even more enigmatic and brilliant, Herbert Hensley Henson, Bishop of Durham?

MERVYN SOUTHWARK

A Striving Soul

The Life of John Middleton Murry.

F. A. Lea. (Methuen, 30s.)

Not as the Scribes. John Middleton Murry. (SCM Press, 18s.)

'I am very reluctant to change my idea,' Murry confessed in May 1937, 'but when I do change, I turn very thoroughly over to the new one.' He let nothing obstruct him in his search for a way of life that would satisfy him wholly, mind, heart and body. Mr Lea traces this quest of Murry's through the bewildering complexity of his life, through his personal relationships, through his work as a poet, journalist, literary critic and editor, through his political activities, his pacifism, his mystical experience and his religious faith. This last was for him the most difficult step of all. He wrote: 'I believe

I have struggled against the acceptance of Christianity as stubbornly and as advisedly as any man of my time. If I have surrendered, it has been because I had to surrender. I have fought, to the utmost of my integrity, every inch of the way.' Mr Lea's biography is a moving account of a human soul battering its way through grief and torment to happiness and a sense of some meaning in life. At the same time he has achieved a fine study of the bewilderment of the first half of this century. Murry and his contemporaries were caught Between Two Worlds (the title of his uncompleted autobiography) 'one dead, the other powerless to be born'. The life-pattern of society had changed at breakneck speed, deeply-held beliefs were challenged and shaken by the devastation of two world wars, new ideas were formed, some merely odd, some downright vicious. Murry is the representative figure of this chaotic age.

Not as the Scribes is a collection of Murry's addresses or lay sermons edited by Alec R. Vidler. Most of them were delivered on Sunday evenings to the farming community which he established to put into practice his social and religious beliefs. At these meetings for worship in Murry's house, the Epistle and Gospel for that Sunday from the Book of Common Prayer were read and as his addresses often took their text from these, they have been arranged in the order of the Sundays of the Christian year. The collection ends with two addresses on 'The Church and the Countryside' and 'On Church-going'.

Lodge Farm was originally his attempt to put pacifism into practice but later he deliberately renounced pacifism because it assumed that men were better than they are. The farm experiment, however, still continued in order 'to create a cell of good living in a society which has lost its purpose'. Continually in these

addresses he mentions the problems they had to face, the down-to-earth struggle to get and keep a farm in good shape, the anxieties especially in the early days of the project, the clashes of temperament inevitable in a close-knit society, the discovery of the ordinariness and pettiness of people, and the menace of the crank with highfalutin' notions and not much real experience. Seeing that freedom was one of Murry's dearest concepts it is interesting that the problem of authority had to be settled and that in the early days of the farm he laid it down that the power of final decision must rest with him; the horseman who could not accept this departed. As he himself says, 'all the ideals are brought down to brass tacks here'.

The addresses describe an adventure in faith as well as in living. As Dr Vidler says in his introduction: 'Murry never spoke as one of the scribes, but always out of direct experience.' His faith began in the belief that if this world is to be saved from self-destruction, man must rediscover freedom and responsibility. As he worked this out in his own experience, especially in the farm community, through much suffering and disappointment he came to realize that 'the free society is a prodigious gamble on the possibility of a society of love', and that Christian democracy involves bearing one another's burdens. 'Without freedom, love is impossible; and without love, freedom is a nightmare.' And he saw the power of love enacted in the life and death of Jesus; Christ created God, as he so startlingly claims, because He revealed Him as a God of love. From this Murry built his faith until, apart from much that he still could not understand or accept, he was able to speak with conviction of what he knew and had proved for himself. In these sermons he explains in what sense he accepts orthodox Christian doctrines, such as

the Fall of Man, the Trinity and the Apostle's creed, and the address on church-going is a personal testimony to the enlarging, comforting and invigorating experience of Christian worship.

So Murry's 'strange and weary pilgrimage', as he himself described it, brought him within the frontiers of the Christian faith. He did not penetrate far enough to realize the Divine initiative or to know that God was prompting, guiding and meeting him in his search for truth. Murry thought only of finding, not of being found; even in his most exalted and mystical experiences he remains self-centred, or so it would seem. Glimpses of humour are rare and one wonders whether the less intellectual members of the community, especially if physically tired by the work of the farm, may not have dozed a little sometimes. Undoubtedly it was the personality of the man that held their interest, and for the same reason the addresses should certainly be read against the background of his life. They are then a moving testimony to the truth in so far as he in his experience had found it. This testimony may encourage others on the frontier to make the venture of faith and so be able to say as Professor Jung in a recently televised interview: 'I no longer need to believe, I know.'

B. WILLIAMS

Menace

The Enigma of Menace. Sir Victor Goddard. (Stevens, 12s. 6d.)

I am no longer surprised by the occasional naïveté of distinguished and even great men. I hope that the eccentricities of this book by Air-Marshall Goddard will not prevent its message getting through, for he has something important to say. To Christians such as Sir Victor who are not pacifists, force and the

menace of force are an enigma; in one sense they are obvious evils, yet they can be the vehicle of good.

'Where the pacifist and the soldier part company is in the method of halting a course of evil. The soldier's method is to compel the restoration of conditions for the enjoyment of peace by absorbing through his own sacrifice the forces of evil. The soldier is everyman—every man and woman—who is fired into action by an ideal for which he is prepared to sacrifice all that he possesses. Anyone who is not prepared for that degree of sacrifice is not a soldier—not a *real* soldier.' (p. 55.)

A soldier's relation to his opponent is more complex than it looks. 'In a very real sense you have to love your enemy to overcome him. You have to accept him and suffer him . . . Montgomery, in a very certain way, *loved* Rommel; like a brother. He studied him in every way and sympathized with him in all his difficulties!' (p. 77.)

Sir Victor reaches conclusions that are almost diametrically opposed to the line of argument that I have put forward in *FRONTIER*. I hope that will induce those who disagree with me to read Sir Victor. He believes in a *pax atomica* and insists that the aim of policy must be to remove 'the causes of fear—worldly frustration' rather than 'the objects of fear—weapons'. We must accept that weapons 'are a means of restraining the animal in man from acting as such against his own kind'. (p. 99.) When this is accepted the road to disarmament will be found to lie through a reduction of 'the scales of menace', 'beginning preferably with a successive reduction of the numbers of men trained in the arts of fighting, and ultimately completing disarmament by the reduction of the weapons of maximum menace—not the other way round'.

J.W.L.

Oxford Catholics

The Life and Letters of K. E. Kirk. E. W. Kemp. (Hodder and Stoughton, 20s.)

Ronald Knox. Evelyn Waugh. (Chapman and Hall, 30s.)

What would Cardinal Newman have done if he had survived into the age of Belsen and Hiroshima? If he had been formally the Anglican he always in one sense was, his prolonged life would perhaps have been not vastly different from the one now recorded of Kenneth Kirk, Bishop of Oxford, 1937-54. And if his life had been prolonged in his devoted (if sometimes wistful) conversion to Rome, it is difficult to think of many points at which such a life would have diverged from the story now told of Monsignor Ronald Knox.

An astonishing number of characteristics were shared by these three priests and thinkers, Newman, Kirk and Knox—a deliberate divergence from the father (Newman's was a ne'er-do-well, Kirk's a Sheffield businessman Methodist for most of his life, Knox's the leader of the strictest sect of the Evangelicals); Oxford with its undergraduate glories and subsequent provision for solid work and influence; a somewhat extravagant maintenance of the doctrinal authority of the Catholic Church and its episcopate, coupled with an unpopular insistence on the mind finding its own way of assent to the actual doctrines, and with a marked tendency to disagreement with the actual bishops; a patriotism amounting to insularity; a distaste for the times—an attitude in which some ignorance of the creative forces of the modern world was mixed with a prophetic consciousness of some of its evils; a command of simple but evocative English, and the combination of a scholarly bent with a heart which was pastoral because it had suffered; an

intricacy of spirit and an inner loneliness to the end, despite family and friends; a general impression of sadness counteracted by signs of deeper joy in the life of prayer.

If there is any truth in all this, how does one explain such shared characters? If one is deep in psychology, one may perhaps speak of a natural scepticism which in an age of open unbelief needed to receive grace and assurance through an authoritarian Church; and one may recall Pascal and others, including not a few saints. But your reviewer prefers a simple geographical explanation. Oxford really is able to mould the men who in the formative years of their youth open their whole spirits to her decaying charm!

Canon Kemp's biography does not have the psychological subtlety of Mr Waugh's, but many readers will be grateful for its assembly of the facts and of many passages from letters and articles. It is a careful piece of work. Readers may be surprised to learn that the Student Christian Movement enjoyed Kirk's services as a young man (he was a pioneer in its work among 'Oriental' students in London), and published his first two books. The excerpts here printed from one of them—*A Study of Silent Minds*—are impressive. Kirk's most important work was, however, done as an Oxford teacher, attempting to resuscitate Anglican moral theology; alas, the subject is now once again dead. Perhaps Kirk's intellectual grasp weakened when he became a bishop. Unlike Knox, he was not stirred to the depths by the atomic bomb. It is also odd that a theologian so learned in Christian history should have lent his name to the Anglo-Catholic reconstruction of the origins of episcopacy—an enterprise lamented by those students of the subject who do not share the Anglo-Catholic doctrinal pre-

suppositions, and one which for a time poisoned people's minds against the Church of South India. Quite rightly, the bulk of this biography is devoted to Kirk's work as Bishop of Oxford. He was something of a dictator, but in many ways was ideal for his diocese. (The size of this diocese made his task fantastic, of course.) He fought gallantly against the centralization of the Church of England. All in all, this was a great man; no one but an ultimately great man could have written the book *The Vision of God*.

The word 'greatness' is not easily associated with the modest, gentle spirit of Ronald Knox. As a writer he was at his most brilliant when parodying. He was not a 'go-getter' in any sense; he spurned the prizes of the Church of England, for years he was content to teach Latin to Roman Catholic ordinands for his living, his chaplaincy at Oxford—the striking honesty of this biography is specially strong here—was not exactly dynamic, he took the English aristocracy too seriously (like Mr Waugh!), he had unhappy dealings with his ignorant hierarchy over his official translations, and allowed the bishops to cheat him out of anything like proper payment for his major work, the translation of the Vulgate. (To a non-RC, the very willingness to translate from the Vulgate's Latin, and not from the Hebrew and Greek, must itself seem rather supine.) But how dare one sit in judgment—specially as Knox was so critical of himself, and so determined to be loyal to the Church of his conversion? At his best as an essayist or translator, Knox was pure alpha; and that was often—what hours of delight he has given! As a friend, he aroused the love and gratitude of many intelligent lay people, including Mr Waugh, who has now honoured his memory worthily.

Oxford will, no doubt, have a lot to

answer for on Judgment Day, but the lives of Kenneth Kirk and Ronald Knox will be evidence that an Oxford religion was in the middle of the twentieth century still capable of inspiring major Englishmen.

DAVID L. EDWARDS

Liberty and Authority

The Prophet Unarmed, Trotsky 1921-9.

Isaac Deutscher. (OUP, 38s.)

Mr Deutscher has surpassed himself in this latest volume of his biography of Trotsky. To say that the book is worthy of its theme is high praise. The story of communism is a tragedy and Trotsky is the perfect tragic hero. Brave, of towering intellect, and animated by noble ideals, he was undone by the faults in his character and the gaps in his philosophy. He reached a rare height of achievement only to see his work perverted by enemies who had been friends.

Mr Deutscher does not idealize Trotsky. He lets one see both his genius and his mistakes. By the end of the Civil War the Russian Revolution was in an *impasse*, for the general destruction had brought industry almost to a standstill and scattered the working class. But a communist party without a working class to back it did not make sense, the working class could not be reconstituted quickly and in the meantime the Party, or rather its Old Guard, found themselves ruling in the place of a class that did not exist. So 'the Bolshevik felt alienated from his own work—the revolution. His own state and his own party towered high above him. They appeared to have a mind and a will of their own which bore little relation to his mind and his will. . . . Society as a whole had lost all transparency. No social class was free to express its will. The will of any class was therefore unknown. The rulers and the political theorists had to

guess it, only to be more and more often taught by events that they had guessed it wrongly. . . . Both the ruling group and the opposition moved in the dark, fighting against real dangers and against apparitions, and chasing one another and one another's shadows. They ceased to see one another as they were and saw each other as mysterious social entities with hidden and sinister potentialities which had to be deciphered and rendered harmless.' (p. 313.)

After a few years of this both sets of opponents seemed to be in the grip of fate. A Stalinist trying to show a Trotskyist that the opposition was pernicious said: 'What does this lead to? You know the history of the French Revolution—and to what this led; to arrests and to the guillotine.' 'Is it your intention to guillotine us?' was the answer. The Stalinist replied: 'Don't you think that Robespierre was sorry for Danton when he sent him to the guillotine? And then Robespierre had to go himself. . . . Do you think he was not sorry? Indeed he was, yet he had to do it.' Mr Deutscher adds: 'Judges and defendants alike saw the giant and bloody blade above their heads; but as if gripped by fatality they were unable to avert what was coming; and each, hesitantly, or even tremblingly, went on doing what he had to do to hasten its descent.' (p. 342.)

The whole book is a study in liberty and authority. It is strange for anyone who has read church history to read these discussions of whether one may remain within the Party and yet question its teaching or its authority in the practical sphere, whether one may dissent openly, privately, or not at all, and whether it is possible to have schism within the Party. The great unsolved question was how one could have freedom within the Party without giving freedom to those without it. The problem

remains unsolved and that is why the present rulers of the Soviet Union still prevent discussion about these problems of the 'twenties. Trotsky was not more right than his opponents but his story raises unanswered questions. I should like to know the candid opinions of some young Russian historians about this book. J.W.L.

Shorter Notices

The Humbler Creation. Pamela Hansford Johnson. (Macmillan, 16s.)

This is a novel about a parson in an ex-fashionable part of London—about his congregation, the inmates of his vicarage, his marriage. His marriage is on the rocks, and a love affair compensates. The incidents are piled on a bit too thickly for real life, and so are the human weaknesses; a pity, for there is a theme here which would have made a great realistic novel. But the book is highly readable, and its abiding impact is a creative one, full of compassion and of admiration for the Christian virtues to be found in this unglamorous setting. Definitely recommended.

DAVID L. EDWARDS

Who is This? Mary Crawford. (Faith Press, 10s. 6d.)

Another 'Bible Told to the Children'? No. Mary Crawford (Mrs E. M. Nicholson) starting from the point of view of a sceptical agnostic, has for some years been trying to establish to her own satisfaction just what the Gospels tell us about the birth, life, death and resurrection of Jesus. This book is the product of this search. Beneath its artless surface there is concealed a story of brave and honest spiritual struggle. That is one reason why this unpretentious retelling of familiar stories holds its readers and sends them to their Bibles every five minutes to find out just what the Gospels do say. J.W.L.

New Vocations

Part-Time Priests: A Discussion. Edited by Robin Denniston. (Skeffington. 16s.)

It was only a matter of time before a book appeared on the question of a part-time ministry in the Church of England, through the ordination of men in their secular employment. The question is being raised from rather different interests, but the most pressing one is concerned with the general shortage of clergy and its unbalanced age-structure.

Unfortunately this is not a very good book. It has some twenty short contributions which make it altogether scrappy. It claims to be a *discussion* which assuredly it is not. And this is a pity since only the closest discussion on the theological, sociological and strategic aspects of the proposal, and the weighing of the different interests against one another, could have sharpened the real questions that ought to be faced before we leap at a 'supplementary ministry'.

The contributions vary greatly in quality; there are several distinguished ones and some very poor ones, and although most advocate the proposal, there is a general confusion about its essential purpose. What in fact is it we are really seeking? Is it more priests to man churches than the full-time ministry can provide? Militants set out in the secular areas where priests do not enter? The 'realization of the sacred within the secular'? 'Infiltration into professions and trade unions'? An answer to the massive growth of Roman orders and Pentecostal zealots? 'More spiritual force, that as a layman one cannot hope to possess'? Priest-workmen or workman-priests? All these arguments tumble out of the pages, with the legal pros and cons, and precedents from Paul the tentmaker, Spiridion Bishop of Tri-

mithuntis who kept sheep when Nicaea was sitting, to modern Hong Kong and Paris.

What then should we say to the idea? Much more than a review can contain surely. But we must say that what is theologically permissible, what was inevitable in the pre-Constantine Church, what may be good sense in the vast areas of Canada, the small Church in South India or the intractable Red Belt of Paris, may not necessarily be desirable in Britain—at this present time. And for reasons that are partly theological and partly sociological, concerned with the nature of the Church-community relationships in this country, and the character of the relationship between the Church as an institution and other institutions of society. This is not to adopt a reactionary position or to rule out a few careful experiments, but to insist that there are given facts about the relationship of Church and society in England to which we must be sensitive and which cannot be ignored if we are to act with wisdom.

For example, have the proposers considered and weighed the possible consequences of ordaining some headmasters of provided schools (and it should be noted that many of our lay-readers are schoolmasters, as eight of the thirteen part-time ministers in Hong Kong)? Have they considered the possible consequences for the day to day life of an engineering shop where the manager who has to run it is in orders? Or the poor foreman if it is he? Or the complications certain to follow the ordination of an engineer involved in the tensions of an A.E.U. District Committee? Of course these are selected illustrations, but they are real ones indeed. Or do we visualize the selection of men only from uncontroversial areas of the national life? This is not a question of legality—it is a sociological

matter, a matter of the sensitive 'feel' of the Church for her appropriate role in relation to the secular institutions of society.

The other side of this coin is the laity. We should recognize that the proposal can obscure the true role of the laity in the world. There are some unfortunate passages of the book which suggest that ordination would increase spiritual status, strengthen men for their secular witness and manifest the sacred within the secular. If this is so it is a tragic and a dangerous thing to admit, for the Church in the world is the laity dispersed into their secular callings—a truth all too late discovered, and on which we must never go back. We must beware of obscuring it. We must beware of 'debas-ing' the laity. And, most important, in those areas where skilful mission and training have disclosed and produced a new significant laity, we must beware of cutting off the heads of the very examples and case-studies we so desperately need to multiply. For if it is true that there is a shortage of ministers, it is equally apparent to those with eyes to see that the priority of mission requires an active, catalytic laity in the secular institutions of society. Where such exist, we should not obscure their genuine lay status.

But there remains the practical problem that we need some more clergy. The Church is aware of it, and should

not adopt panic measures. In fact the statement in the first essay that 'it looks as though by 1961 something like half the existing whole-time ministry will be 65 if not more than that', is, we respectfully submit, statistically incorrect. If the intake of deacons is maintained, and it is happily a growing figure, we have already reached the low level and the decade from 1961 should see a steadily increasing number of clergy with a falling average age, and we must ensure that this happens. But if we need some more men to help in the Church and the parish would we not be wiser to admit this as the simple and adequate reason for ordaining some men in their jobs, and not obscure the issue by grandiose and questionable claims? The question will arise who they should be. In fact, whether it is what is desired or not, among the first claimants would be lay-readers. We might seek more men retired early, and we have some fine examples of such men bringing maturity and weight into the ministry. We might also press forward with reunion discussions. And, most important, we should try to be more relevant to our contemporary world—the surest way to new vocations for the right and best reasons, the most certain thing that God would have us learn from our predicament.

E. R. WICKHAM



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- Missionary Church in East and West.* Ed. by C. C. West and David M. Paton. (SCM, 9s. 6d.)
- Creative Tension.* Stephen Neill. (Edinburgh House Press, 10s. 6d.)
- The Church and the Nations.* Adrian Hastings. (Sheed & Ward, 21s.)
- Part Time Priests.* Robin Denniston. (Skeffington, 16s.)
- Mackenzie's Grave.* Owen Chadwick. (Hodder & Stoughton, 25s.)
- Religion, Science and Mental Health.* (N.Y. University Press, \$3.)
- The Ethical Idealism of Matthew Arnold.* William Robbins. (Heinemann, 25s.)
- All Women of the World.* Edith Deen. (Independent Press, 15s.)
- The Message of Job.* James Stewart. (Independent Press, 12s. 6d.)
- The Plain Man Looks at Himself.* William Purcell. (Collins, 12s. 6d.)
- Humanism and Moral Theory.* R. Osborn. (Allen & Unwin, 18s.)
- Social Principles and the Democratic State.* S. I. Benn and R. S. Peters. (Allen & Unwin, 12s.)
- Jesus and His Story.* Ethelbert Stauffer. (SCM, 12s. 6d.)
- Jesus Christ and Mythology.* Rudolf Bultmann. (SCM, 6s.)
- The Ladder of Temptations.* Harold Blais. (Longmans, 7s. 6d.)
- The Religious Foundations of Internationalism.* Norman Bentwich. (Allen & Unwin, 21s.)
- The Movement of World Revolution.* Christopher Dawson. (Sheed and Ward, 13s. 6d.)
- Approaches to Christian Unity.* C. J. Dumont, O.P. (Darton, Longman & Todd, 25s.)
- Why Christ.* The Abbot of Downside. (Darton, Longman & Todd, 10s. 6d.)
- I Believe.* G. W. H. Lampe. (Skeffington, 18s.)

PAMPHLETS AND PAPER-BACKS

** indicates a booklet of exceptional importance; * indicates that it is of considerable importance. A listing with no star indicates that it is well worth your attention if you are interested in the subject concerned.

- * *Daily Prayer.* Eric Milner-White and G. W. Briggs. Pelican. A selection of prayers for public, private, and school worship 3/6
- * *Dawn in Nyasaland.* The anti-Federation case presented by Guy Clutton-Brock. Hodder and Stoughton 3/6
- * *Cambridge Sermons.* Mervyn Stockwood, Bishop of Southwark. Faith Press 8/6
- * *Tell in the Wilderness.* Max Warren. CMS The Highway Press. Vivid examples of missionary work to-day, popular but not trivial 2/6
- The Meaning of Protestantism.* James Nichols. Fontana 2/6
- Autobiography of a Saint. Therese of Lisieux.* Translated by Ronald Knox. Fontana 2/6
- ** *Letters and Papers from Prison.* Dietrich Bonhoeffer. Fontana 2/6
- * *The Epistle of Paul to the Romans.* C. H. Dodd. Fontana 2/6
- What is Life?* Malcolm Dixon. Inter-Varsity Fellowship 9d.
- * *The Abbé Paul Couturier,* Apostle of Christian Unity, A.M. Allchin. Faith Press 1/6
- * *A Great Gospel for a Great Day.* The William Ainslie Memorial Lecture 1959 delivered in St Martin-in-the-Fields by David L. Edwards. SCM. Some reflections on the task of Christian apologists to-day
- Catholics and World Poverty.* Margaret M. Feeny. A Sword of the Spirit Pamphlet 4d.
- The Population Dilemma.* Albert Nevett, SJ. A Sword of the Spirit Pamphlet. A concise statement of Roman Catholic views 2/6
- Bible Congregation and Community.* Ian M. Fraser. SCM Press 3/-

What is Frontier?

FRONTIER is a non-profit-making Christian venture.

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The Christian Frontier Council is a fellowship of thirty or forty laymen and women who hold responsible positions in secular life and have met regularly for the past eighteen years to explore with each other the practical implications of their faith. They include members of all denominations. From time to time the Council forms specialized groups to deal with subjects such as politics, medicine, or education. The Council does not seek publicity, but on appropriate occasions the substance of its discussions will be made known in this journal.

The World Dominion Press, founded in 1924, is the publishing branch of the Survey Application Trust. It exists to study and promote the growth of self-support, self-propagation, and self-government in the newer Christian churches of the world, and the survey of unevangelized areas and peoples. In pursuit of these aims it has published a comprehensive series of studies, both of regional situations and of the application of the teaching of the New Testament to the expansion of the Church in the modern world.

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Foot of page quotations from 'A History of Russia'. John Lawrence. (Farrar, Straus & Cudahy, New York. \$6.50.)

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The Editor is solely responsible for the contents of FRONTIER. The opinions expressed in the articles, including the 'From the Editor' column, are those of the writers in question: it does not follow that they represent the views of the Survey Application Trust or of the Christian Frontier Council.

From the Editor

SIX weeks in the Holy Land is long enough to see that here the devil is at work in a special way. It was a Muslim who said to me: 'Perhaps the reason is that it *is* a holy land'. Jerusalem is a city of judgment in the sense that holiness and sin both stand out more clearly; but it is a city where one may well fear to judge.

After a bit one ceases to notice the impassable barrier about a hundred yards from the bedroom window. From the Arab side one scarcely looks at Israel. It is as if it was hidden by a curtain of hate. From the Israeli side I felt a different barrier, not formed by hate of the Arabs so much as by indifference to their lot. The Zionist view of Palestine has been firmly fixed in our minds. The Arab view is put from time to time but does not seem to register.

Two things struck me on first coming to Jordan. First the earthly beauty of the Holy Land, exceeding anything I had been told or imagined. Second the courage and resilience of the people. Appeals to my heart on behalf of the refugees combined with the popular picture of Arab *schlamperei* and corruption, even if not wholly believed, made me expect poverty and listlessness more desperate than the poorest parts of Andalusia. There is indeed enough misery and more than enough frustration to break the spirit of most peoples; some have succumbed, but this is not the dominant impression. The moment one arrives in Jordan, one senses that the administration works, not, I feel sure, perfectly, but much better than one is led to suppose. Roadside plantations are fenced and tended. Solid, well-built buildings are going up all over the place; a new modern Jerusalem has been built since the partition and stretches out towards the airport at Ramallah. And so on. There is poverty but the standard is comparable with Tuscany or Castile, not with Andalusia or Naples.

Foreign aid has played an indispensable part. Jordan is being quickly given a first-class road system, including a road to the port of Aqaba on the Red Sea. I began looking for signs that the roads would begin to deteriorate as soon as they were built. But no, they are very well kept up in general, though I have been told there are one or two bad spots. If I have a criticism of foreign aid to Jordan it is that more should be spent on finding water even at the cost of some economy on roads. This is the year of the most disastrous drought within memory but the transformation of the Jordan valley continues to astonish those who knew

it a few years ago. That is the reward of perseverance against active discouragement of every kind, and the hero of the story is Seyyid Musa Alami and his Arab Development Society in which Muslims and Christians work together on what in England we should call the Christian frontier. A few years ago Mr Alami took over 4,000 acres of utter desert near Jericho, where the experts said there was no water to be found and the land was salt. He dug and found water; he dug again and found more water. Now, to cut a long story short, he exports first-quality vegetables by air to the American oil colonies of the Persian Gulf and his work has a hundred beneficent ramifications throughout Jordan. Higher up the Jordan valley commercial farmers have imitated his methods and vast tracts of desert have become green. If Mr Alami were given a few million pounds the life of Jordan could be transformed, even under the terrible present conditions of division and tension.

The difficulties are fearful. The land is poor, one third of the people are refugees, many more are 'economic refugees', that is to say they have lost their livelihood but not their homes. In the border villages small farmers sit in idleness year after year watching the Israelis cultivate the fields that were theirs—that *are* theirs as they passionately feel. The endless cruelty of this comes home when one sees the victims.

Many things could be said about the rights and wrongs of this land; no one would come well out of an inquiry, certainly not ourselves. What is to be done? No one can see a quick solution and it is likely that there will be more fighting. But the general shape of what must inevitably happen in the end can, I think, be described even now and it is not too early to begin working cautiously towards a settlement.

My special love for the Jewish people is, I hope, already clear to readers of *FRONTIER*. Following an example set by my own father, I had the privilege during the worst persecution of being allowed to do a little to help Jewish refugees. But Jewry is one thing and Zionism is another. Political Zionism is a false trail, as the Crusades were a false trail. I believe that the Jews have a special destiny, but it does not necessarily follow in the twentieth century any more than in the first century that the establishment of a national state is an essential part of that destiny. In the case of Zionism, as in the Crusades, romance, religion and material incentives came together in a potent dream.

Zionism has many Christian sympathisers. Some see the return of the Jews to their ancient country as the fulfilment of prophecy. For myself

have never been able to see how the prophecies of the Old Testament about the return of the Jews apply to the events of this century, but I am bound to respect the sincerity of those who think otherwise. Pity for the Jews makes most of us ready to wish that they should have a national home where they could be free to lead their own life, but this does not excuse us from examining the practicability and implications of the proposed remedy. Hatred of Fascism has made Zionism a left-wing cause. Israeli courage has gained sympathy, as it should. Israeli skill and perseverance in making the most of their natural resources deserve to be admired, but one must ask how the more efficient use of land is to be weighed against other claims. In this respect the Israeli claim has points of resemblance with the claims of white settlers in various parts of Africa. Whatever may be thought of any of these arguments there remains another reason, a reason which it is easy to underestimate. Many Christians feel guilty about the Jews and would be glad to export their guilt to another country. So instead of coming to terms with Jewry in our own country, we have tried to get out of our difficulty at the expense of the Arabs. 'We' in this description is all Christendom, but there is a special obligation on certain countries to make amends; on the Germans for what they did to the Jews under Hitler, on all the peoples of eastern Europe for their lesser but still grave anti-Semitism under every régime, on the British for a policy which manufactured some of the trouble, and on the Americans for their occasionally blundering and unseeing use of overwhelming power.

Much of this is generally recognized and acted upon. The Americans provide directly two-thirds of Jordan's budget and give much other aid to both Israel and the Arab countries. The British Government gives substantial help to Jordan. On a different scale and in a different way the World Council of Churches, the Missionary Societies and the YMCA are doing good constructive work. But Jordan must have more land if her economy is ever to be balanced. This would still be true if Jordan became part of a wider Arab union or federation.

Israel, with far greater technical skill, is making very good use of her existing land and water and still finds herself short. Hence her neighbours' conviction that she must sooner or later attack and help herself to more Arab land. At first sight Israel's need for land and water makes an irresistible claim on one's sympathy. But one must be realistic. In the long run Israel must come to terms with her neighbours or she will be snuffed out. I do not think that will happen but it would be the almost certain result of an indefinite continuance of Israel's present policy. It

may take the Arabs a fairly long time to catch up with Israel's military efficiency, and it might take still longer for them to combine effectively against Israel, but the proportions of population and resources are so overwhelmingly in favour of the Arabs that a moment is sure to come when they have a decisive advantage. One afternoon of mechanized warfare could decide the fate of a country that is about ten miles across at its narrowest point. The Arabs would be likely to prevail if they were even a quarter as efficient as the Jews. No doubt even that seems a distant prospect to many, but what old China hand would have believed in 1942 that ten years later the Chinese would be fighting the Americans on even terms? It needs no Saladin to reverse the result of the Sinai campaign. At present the Israelis have the bargaining advantage of a stronger army and the prestige of recent victory. These are wasting assets and the Israelis will be lucky if they can get such good terms five years hence as they could get today. If they play their cards right they could succeed, where the Crusaders failed, in establishing a permanent independent state. But they cannot, if they are realistic, hope to hold all their present land for ever or to hold the rest without paying compensation to former Arab owners. How much they will have to give up and how much they will have to pay for what they keep can only be discovered in the course of bargaining.

This is very hard on the Israelis but nothing else is realistic. It will be objected that it is impossible for an overcrowded country to compress its people into a still smaller area. That would be true if Israel were to continue to be boycotted by all her neighbours, but an Israel at peace with the Arabs would soon become the workshop of the Levant. Those who lost work on the land would find jobs in industry. It will also be objected that Israel must be open for immigration. But even this aspiration must be submitted to realities. Only a few Jews from the leading Western countries now go to Israel. Those Jews from the Arab countries who want to go to Israel have probably gone already. But there are many Jews in eastern Europe who would like to get out; must not the door be kept open for them? I answer that there are many people of many races who would like to get out of certain parts of eastern Europe, as was seen in Hungary; yet the best hope for eastern Europe is not mass migration, but quiet internal evolution such as is indeed already taking place.

The transition, when it comes, will be very hard for Israel and will need special help. The American, British and German Governments, on whom the chief responsibility must fall, should state now and

publicly that they are prepared to give the most generous help in re-establishing Israel on terms accepted by her neighbours. We should also open our own doors to any Jews who may wish to come here in consequence of what must at best be a great upheaval. It would no doubt be too harsh to make the extent of aid to both sides depend on their readiness to work towards a reasonable settlement, but the American Government at least has some good cards to play at the right moment.

What is sound and realistic in the Zionist dream and what is not? Israel is not big enough and could not conceivably be made big enough to provide a refuge for all who would need it if there were again, which God forbid, another great persecution of the Jews. That is a hard fact which must be faced. Moreover the feeling that Israel means to expand till further is one of the reasons which makes it impossible for the Arabs to accept Israel as she is. I have heard Zionists say that they must build up their numbers in order to become safe, without seeing that this policy defeats its own end. The Arabs see that Israel is already crowded. They ask how many more people can live there unless Israel seizes more land and they redouble their preparation for a conflict that looks ever more menacing.

On the other hand, the Zionists can reasonably hope to keep enough land to have a genuine Jewish national State which could be a focus for Jewish life and thought and spirituality, something much more than a 'Jewish Vatican City', a country that would be accepted by the other peoples of the world, so that the Jews would no longer feel that they alone have no country. It is not easy for a people who have not had 'a country of their own' for eighteen hundred years to create a brand new national state which will be accepted by its neighbours, and the Israelis still have something to learn about how to get themselves accepted. After all that the Jews have been through it is understandable that some of them should think that self-assertion is the only way to gain a position in the world. But the texture of human relations is more complex than the naïve 'realists' understand. *Hubris* leads to a fall. Acceptation in the world at large depends to a great extent on what neighbours think and the Israelis will not be accepted by their neighbours until *they* have learnt to accept the fact that their presence in Palestine has not been achieved without bitter injustice to another race. The Arabs, too, have wronged and insulted Jews. The account of wrong can never be balanced. But there can be no reconciliation until it is accepted that both sides have done things that need forgiveness.

Divided Christians

Nowhere does one feel both Christian division and Christian solidarity so strongly as in the Holy Land. The squabbles over the Holy Places are dreadful but inescapable. Several different churches cannot share the same building for public worship without getting in each other's way. When a Copt, for instance, holding a service in the Holy Sepulchre finds himself standing on a Roman Catholic corn he may be tempted to go on standing on it for a moment longer than he need, just to assert the rights of his community. No one can say he went beyond his rights sanctioned by long usage, but everyone knows what happened and the temptation to retaliate is strong. It would take two generations of saints to live down the centuries of pinpricks and sometimes more than pinpricks. Yet nowhere do Christians of all churches co-operate more naturally. This is partly because all the Christians feel that they are a small minority among Muslims and must stand together. At the Anglican hospital in Nablus, a very Muslim place, the doctor in charge is a Roman Catholic. Characteristically for Palestine, he is a relation of the Anglican Bishop and one can see that it gives both sides of the family pleasure that they are able to give this joint Christian witness. In Palestine Christians change from one church to another more easily than anywhere else. This is good in so far as it means that all feel that the important thing is to be a Christian, and that differences between churches are secondary; but it can also mean an indifference to truth.

One often hears it said that the Christians in the Arab countries are a bad advertisement for their faith. By absolute standards that is true—and applies to all of us—but what impressed me is the witness that the Christians do make. The best Christian leaders, both lay and clerical and from all churches, would be leaders in any Christian community in the world. A Christian village or a Christian quarter of a city can be distinguished in a minute, and not only by outward signs. Moreover the Christians affect their neighbours. The Muslims from Bethlehem where Christians and Muslims have always lived together are different people from the Muslims of Hebron or Nablus where isolation can breed a tragic fanaticism. Moreover, it can be a worldly disadvantage to be a Christian. Many could get better jobs by becoming Muslims. So merely to remain a Christian can be a witness.

The Christian community in Jordan occupies a position of importance beyond its numbers. This is due to the character of many leading Christians and to the fact that the churches feel a Christian concern for

the whole life of the community. Yet Arab Christians tend to feel uncertain of the future under Muslim domination, though very many would speak up for the fair treatment that they are now receiving. Too often the best of them emigrate, or would like to emigrate. It is as if they were always looking over their shoulders to the West. It cannot be otherwise until the political future is less uncertain and until it becomes clear whether Arab nationalism is going to provide a home for Christians as well as Muslims.

The answer to this last question depends in part on the missions. If they treat Islam as of the devil, then the Muslims will be encouraged to treat the Christians as strangers and outcasts from Arab life. For myself I cannot accept that Islam is anything but worship of the living God, the God of Abraham, the God of Isaac, the God of Jacob, true worship though not according to full knowledge. The things that prevent Muslims from accepting the revelation of God in Jesus Christ are on our side as much as on theirs. Our ignorance of their faith and blindness to their values often lead us to present the Gospel to Muslims in a way that confirms their suspicions. Is it not better to build on common ground and try to show the Muslims that their true belief in God, where carried to its conclusion, leads to the Incarnation, that Christianity has light to throw upon the deepest problems of Islam itself? Such an approach is gaining ground among missions and Arab Christians alike. It is greatly stimulated by the summer schools of Islamics organized in Jerusalem by Canon Kenneth Cragg under the auspices of the World Council of Churches. It underlies the training now given by the White Fathers to the uniate clergy of the Middle East. For such views to become general would mean a revolution in the relations of Arab Christians and Muslims. I cannot believe that Islam will be won for Christ in any other way.

Apartheid

It is a tragedy when races who have been living together become so embittered that they have to be separated so that each may have its exclusive region. The special value of the Austro-Hungarian and Ottoman Empires was that they were multi-racial states. The Hapsburg Empire came fairly near to being an acceptable home for all its peoples; the Ottoman Empire came nowhere near. Both paid the penalty of failure. The exchange of populations between Greece and Turkey was

a cruel piece of surgery but it seemed the only remedy for an illness that had grown desperate. In 200 years Jews and Arabs will probably be living together once more in both parts of Palestine. These two peoples are like each other in many ways and in the past have lived together more harmoniously on the whole than Jews and Europeans. In the long run what they have in common will reassert itself, but only in the long run. Can the same be said of South Africa?

At the last FRONTIER luncheon, Fr Martin Jarrett-Kerr spoke about those things which the Afrikaners and the black South Africans have in common. Peoples who share the same land are bound together by a natural tie which it is not fanciful to compare with marriage. It is unfortunately possible for a marriage to reach such a pass that there is no escape from a judicial separation. In such a case the joint property must be fairly divided and there must be a clean break, but Dr Verwoerd's plan for 'Bantustan' does not seem to permit a clean break. Many Africans will, it seems, continue to live in white areas. Moreover, Bantustan would not comprise resources proportionate to the numbers of the Bantu. If there is to be a separation of races in South Africa the only possible way of carrying it out would be for the white people to withdraw into, say, the Cape Province, leaving the rest of the country to the Africans and to such people of other races as were prepared to live under African rule. If this is not acceptable, it is pointless to talk about *apartheid*.

Events are happening so fast in South Africa that anything said here risks being out of date before it reaches our readers. The attempt on Dr Verwoerd's life has caused universal horror. The fact that he is responsible for a detestable policy has not made people forget that he is a man. The tragedy was hardly unexpected, yet it remains a tragedy. If a Government uses force to prevent legal opposition to its policies, it cannot be surprised if opponents turn to violence. But assassination generally confirms a repressive Government in its evil course. New Zealand's Prime Minister, Mr Walter Nash, said the last word: 'I don't think that killing *anyone* will solve *anything*.'

Women Priests

The ordination of women to the sacred ministry of the Church in Sweden is important, but the controversy about this may have deflected attention from things that are still more important. In 200

years the ordination of women may seem less important than it is sometimes made to appear. It may indeed be that the 'priesthood', however that word is to be understood, is an essentially male function though what is meant by this requires more clarification. But that does not dispose of the question. This argument does not allow for the genetic and psychological discoveries of this century which show that the composition of real men and women is more complicated than appears; every man is compounded with some feminine streaks and *vice versa*. Jung expresses this by his doctrine of the *animus* or male principle and *anima* or female principle in every human being. On this showing an ordained woman exercises her ministry in virtue of the male principle in her.

It can be expected, I think, that in a few generations every church in the world will have a few ordained women, but only a few.

The serious thing is not what was done in Sweden but the way in which it was done. Is it too much to say that the change was brought about for secular reasons and by fundamentally secular means? A Swedish pastor is also a Government official in his capacity as registrar of births, deaths, etc., and it seemed logical that this, like other Government posts, should be open to both sexes. That, and not any theological argument, seems to have been the governing factor. The modern Swedish democracy has taken over the powers of the 'godly prince' of Reformation theory, as if there had been no changes in 400 years. I would argue for a strengthening of the lay element in the government of all the churches and I believe that this is justified by ancient tradition as well as by today's spiritual needs. But modern Europe is partly dechristianized and Sweden is a country where this has gone as far as anywhere else. It is not right that in the name of democracy largely pagan electors should be able to force changes on the Church. The article on Church and State in Sweden that we publish on another page shows how dangerously far things have gone in this direction, but I am not arguing for a clean break. It seems that the Holy Spirit sometimes uses and speaks through 'establishments' and the Swedish Church gains pastoral opportunities from the fact that everyone *has* to see the pastor from time to time. But a system designed for one age has lost its meaning in another age.

The form of establishment that we have in England could not be perverted so easily, but it is conceivable and we ought not to take the risk. In Scotland and in Finland they order these things better.

J.W.L.

ALEC DICKSON

Young People for Young Countries

VOLUNTARY SERVICE OVERSEAS¹

Nothing else matters in South-East Asia except the attitude of mind of young Chinese. And nothing that our experienced, trained, mature and middle-aged administrators and officials have to say, will they listen to any more. It is only what other eighteen and nineteen year olds say and do, that they will pay attention to. Ergo, send us the best you have, as many as possible, and as quickly as you can. (A request to Voluntary Service Overseas from a Colonial Governor.)

THE motives that have moved people to support Voluntary Service Overseas have been many and varied. For myself, several experiences over a period of years gave shape to this idea. During service in three colonial territories one saw administrators and other officials constantly on the defensive, harassed, either looking nostalgically to the past or sceptically to the future. Experience seemed to avail us little, for always it was mature experience retreating before enthusiasm, an enthusiasm of youth which we did not know how to handle, and which indeed we feared.

As my service in West Africa drew to a close, this idea was still only a feeling. In Iraq, where I headed a Technical Assistance Mission responsible for what Unesco calls Fundamental Education, the feeling became both more insistent and more articulate. Not once but a dozen times, standing in some pitifully squalid village and glancing at my team of international experts, our Egyptian Professor and our Mexican specialists in rural health and home economics, I would ask myself, was it ourselves who should be there? Why should not Iraqi students from Baghdad be sharing in this work? Whatever they had to teach, heaven knew they had something to learn—about the real nature of Iraq's social problems. But one had only to formulate this thought to realize that this was a message that no amount of earnest exhortation by

¹ Voluntary Service Overseas (10 Eaton Gate, London, SW1—Tel. Sloane 9611) exists for two reasons:

- (1) to enable young people from this country to give a period of service in less developed parts of the Commonwealth;
- (2) to assist hard-pressed projects in the overseas territories by meeting their requests for auxiliary volunteers.

middle-aged and highly remunerated experts could ever convey. This was something that could be conveyed to the young only *by* the young—and only then if presented not as a technical mystique or a moral duty, but as an adventure in discovery.

Back in Britain, after many years abroad, this idea seemed suddenly to have application to our situation, too. Youth work appeared to be in the doldrums—faced not so much by those physical defects of dingy premises that have so impressed the Albemarle Committee, as by a spiritual dilemma. Britain has led the world in youth work, with the founding of the Boys' Brigade, of Scouting, of the Boys' Club movement; so far as adventurous training is concerned we are still the pioneers, with the introduction of Outward Bound schools and of the Duke of Edinburgh's Award scheme. But a sense of adventure does not only need stimulation—it *seeks opportunity of practical action*.

To feel needed, to have something to give—is this not what most of us long for, and above all the young? But how difficult it is, in this affluent society of ours, in Laburnum Grove or on the factory floor, to find situations where we can have this feeling. Might it not be overseas, in the less developed territories, that some, at least, of the best of our young people might have something to give, and where their contribution would have genuine meaning?

This, then, was the idea—and kind friends in Whitehall lost no time in pointing out that an idea was all it was. 'This is a technological world,' I was told. 'Look at the advertisements in *The Observer* and *The Sunday Times*—it's radiologists, harbour-board managers and engineers in pre-stressed concrete they're looking for overseas—not, repeat not, British schoolboys!' And did I not realize that this was going against the whole stream of African and Asian nationalism? Were these newer countries not hell-bent on ridding themselves of white civil servants as quickly as possible? They certainly weren't inviting re-invasion by hordes of British students. Eighteen-year-olds had nothing to offer save their pimples, remarked one critic, whilst the Governor of a West Indian island wrote saying that the idea reeked of condescension and a holier-than-thou attitude which would be strongly resented. Institutes of Education winced at the thought of untrained teachers.

Let the facts give the answer. Sixty volunteers are at this moment serving in some eighteen different territories, from Central America to South-East Asia, from the Middle East to the South Atlantic. If we include those who have already completed a year of service overseas, the figure is nearer eighty.

In the Falkland Islands two work as itinerant teachers, travelling by plane and boat and ultimately on horseback, visiting the scattered farmsteads where they stay with the shepherd families and teach the children.

In British Guiana, two volunteers are working, the one as a teacher at a brand new secondary school on the Demerara River, the other engaged in community development, quite alone, amongst the Amerindians. In Jamaica two others have stimulated club-members to build their own premises and have stirred amongst young Jamaicans a readiness to explore their own island, even into the Cockpit country. One working for a while with young delinquents has written: 'I think I must be the first Englishman of their age that they have met who was prepared to know them and become their friend—and they have pummelled me with questions.'

Let one volunteer speak for the dozen who have been working in Ghana, Nigeria and the Cameroons.

I see the year as a sort of bargain between me and Nigeria. I gave Nigeria a year of my life. In return, Nigeria gave me many things: friendships I long for now that I no longer have them, greater freedom of thought and action, and above all a new perspective on my life in England. . . . And to think that I might have been working in an office.

Of the five volunteers serving in Nyasaland, two as assistant house-masters at secondary schools and three in youth work, there comes to mind a taut, whitefaced boy, from a family background quite without any proconsular traditions, torn between anxiety at the thought of leaving home and a sense of calling to go to Africa. Equipped with a trombone, a football and the faith of his headmaster he has established himself in the turbulent slum society of Blantyre, welcomed everywhere with his music and distinguished as the only white-skinned member of a crack African football team.

It is to Nairobi that we have sent the first girl: and such are the reports on her work with African women that we shall have no hesitation in sending more. It is also to Kenya that we have sent our first volunteers from industry. This could be a most significant development. If this endeavour is to have any lasting meaning, then these opportunities of service must be open to all sections of the nation's life: we need to call on the best of our young people—from all backgrounds.

When I asked Viscount Chandos two years ago, not for money—as he no doubt expected—but for apprentices, he was taken by surprise. Would youths, so near to earning full adult wages, offer themselves for work without reward for a whole year? Would the Trade Unions

ree to an interruption in the apprenticeship period? What about night schools?

In fact, no proposal put to the apprentice force at Metropolitan-Workers in the last dozen years has caused so great a stir, I am told. When I went to Manchester to choose two from the short list of seven—which the management had, with difficulty, reduced the number of applicants—I remember that the top letter on each of the seven files was from the parents, replying to an enquiry from the company as to whether they would authorize their son going overseas. In every case, the parents said not only did they consent, but how proud they would be if their son were selected: and added that the financial sacrifice involved, in that nothing would be coming into the family budget from the boy's wage-pocket for twelve months, was one they gladly accepted.

Do things go wrong? Of course. We have no infallible Geiger Counter for the detection of human faults. Mistakes have been made in selecting candidates; and on four or five occasions, perhaps, the extent of the challenge has bewildered our boys. They are at an age of moods and articulate longings, and not surprisingly there are good days and bad. Furthermore, one is having to select projects (and officers in charge of projects—though they may not realize this) as much as volunteers. Matching the two naturally entails risks, at distances of thousands of miles. Where stresses and strains occur, they arise between our volunteers and their older compatriots, perhaps the one sometimes feeling the other to be out-of-date, fussy old fuddyduddies, possibly the other representing what is thought to be the brashness of youth. This tension between the generations is, of course, as common in Shepherds Bush or Southampton as it is, say, in Sarawak; but in tropical territories, it should be borne in mind, the English adolescent is an unknown animal. One volunteer wrote:

We are the youngest serving Europeans in the territory, yet we are classed with men of twice our age. We are expected to participate in the lives of young people here—and at the same time to behave as men of forty or over. We cannot do both. Our main asset is our youth—and I feel I am best fulfilling my purpose here by being in closer contact with the youth of this country than older men could be.

Yet there is no note of arrogance or smugness in their letters. It is, I think, because we treat them as men that they are ready to recognize that they are boys. 'I came here thinking I was going to teach—I now realize I shall learn far more than I will ever teach,' writes one from S.E. Asia, but it is characteristic of them all. 'The confidence that the Nigerians place in us is frightening, and I feel humbled,' writes another.

Gratitude for this experience is expressed by nearly every one, and like a *leitmotif* there runs the sentence 'I shall not let you down'. It is important at this age, I think, that they should feel that someone who has himself experienced some of the difficulties they face has confidence in their ability to deal with them—and cares personally how they fare.

Sixty volunteers—even if it were six hundred—would be only a minute percentage of our youth. Are we justified then in making all this fuss? Yes, for I am quite convinced that this approach has equal validity in Britain today. It is not at club premises, sordid or shiny, that we should be looking. Is it true that we have it so good today in Britain that there are now no human needs left, to which the young can contribute? On the contrary, it is my belief, based now on a number of pilot projects conducted with young industrial workers, that this adventure into service can be as meaningful in the slums of Liverpool as in Sierra Leone, in Notting Hill as in North Borneo, at an Approved School in the Midlands as at Aden College in the Middle East.

The Spartans exposed their young on hillsides, so that only the strong might be saved. If *our* young are to be saved, then we should be exposing them—not in infancy, but at an age no less sensitive emotionally—to situations of social need, where a sense of compassionate service may be aroused, where they may feel that they are really wanted.

This article is the gist of the Sir Thomas Holland Memorial Lecture given at the Royal Society of Arts, February 23, 1960.

They became Revolutionaries

Generally poor and always insecure, with no abiding place in the Muscovite framework of Russian society, the intelligentsia rejected the autocracy and the old way of life which went with it. Rejecting the autocracy, they rejected the Church which tyranny had made into an ally, but they could not leave behind their Orthodox longing for an all-embracing faith, nor the deep feeling for fellowship which the Russian Church had roused but not satisfied. That which they put in the place of Muscovite tradition and religion they embraced with the dogmatic fervour of their Muscovite upbringing. . . .

John Lawrence. *A History of Russia* (p. 197).
Farrar, Straus & Cudahy. New York. \$6.50.

Volunteers help young trainees at a community development centre in Sarawak to build a dam





Holy Worldliness Today

A talk given at a Conference of Theological Students.

TAKE the phrase 'holy worldliness' to be a graphic way of emphasizing the meaning of the Gospel of the Incarnation. Jesus was born into this world. He lived in this world. He died for this world. His Church can be no more detached from this world than He was. Yet, to the majority of the members of our churches the term 'holy worldliness' would be meaningless. They would understand what we meant by 'holy otherworldliness' and 'unholy worldliness'. They are devout and sincere people. But they are placed by the Church in a position by which they have to live in two worlds and can find peace only by honestly accepting both worlds and keeping them strictly apart. Some time ago my wife was invited to a week-end retreat of the young people of a big active Edinburgh church. It was the kind of church in which most of the young people are students or in the professions. She found that for their devotional study in the retreat and during the winter they had taken *The Imitation of Christ* by Thomas à Kempis. She also found that at meal times and at other times the general topic of conversation was jobs and why one job was better than another: better pay, better prospects, longer holidays, etc. When she asked them if they did not feel any contradiction between this business of finding a comfortable job and 'getting on' and the acceptance of self-abnegation, they did not know what she meant. Devotional life was a matter of self denial. The rest of life was a matter of self fulfilment. They could do their duty in both, honestly, by not seeing the conflict. This is what most church members are doing. But this is to be what Jesus called 'double minded'. There is another group of people who should be in the Church. These people often come to our fringe activities because they are looking for something. They are people who are engaged in social and political work: those on whose integrity and idealism the running of our country so much depends—Trades Unionists, Managers, Members of Parliament. This group would at once grasp the meaning of 'Holy worldliness' though they would certainly not use the words. They are engrossed in

the world and bear its burdens. They are concerned with its problems, they are puzzled, worried and often in despair. They hold on to their thankless responsibilities from a mixture of love of men and fear for the world. They know that if ever they were to hear God speak it would only be in this frightening world. For only as He speaks there do His words mean anything to them. They are concerned with worldliness, and their despairing search is to find how they can put the word 'holy' in front of 'worldliness'.

This group looks enquiringly at the Church. I think of one MP, not a churchman, who was present in the General Assembly of the Church of Scotland at a debate on Nuclear Warfare. Afterwards, he said that it had been an interesting discussion among honest men, but he had wanted somewhere to hear the voice of Christ. These people don't read our theological books. They turn to novelists, dramatists, poets, because they are dealing with the same world and are looking longingly for some kind of holiness. They don't find much in our worship, but they do find something in our art. We had proof of this on Iona last summer. The large statue by Jacques Lipchitz, 'The Descent of the Spirit', now stands in the centre of the cloisters. Many church people don't know what to make of it, but many scientists go wild about it. It speaks to them.

The unemployed man in the '30s who said: 'I don't question that the Church is speaking the truth: what makes me angry is that the Church is not living it,' was speaking not only for the unemployed but for all those others. It is a way of life that we have to find. 'Holy worldliness' is not a mere theological expression. It means Christian living in the world; a Christian way of life for those young people struggling between Thomas à Kempis and the best job, a way of life neither religious nor secular, but Christian: a new way of life for the clergy.



I speak from experience in the Iona Community, but I want to remind you that there are hundreds of similar experimental movements in the Church to-day. Many of them are more far reaching than the Iona Community. Most go far more deeply along one particular line. Some differ greatly from the suspicion of the Church. Some receive the official approval which the Iona Community enjoys. Some are inside the Church, some on the fringe; some quite outside. All share in a common concern and aim—the finding of a new way of life in the Church in the world to-day.

For this, three things would seem necessary.

1. The place of the Church must be seen to be in the world, where men live and work. We have to break down the idea that the life of the Church is lived inside church buildings. The Church can exist and has existed without ecclesiastical buildings.

It is not enough to teach members that they go out as individuals to do their work in the world. The Church must work corporately: in small groups which break down the amorphous mass of the congregation and which give their members a chance of knowing each other and of working together. And these groups should usually meet outside church buildings, and preferably in the homes of the people. Why is it that people gather outside the church to talk on a Sunday morning and not in the hall or the passages? Because they have a feeling that there are only certain things—the work of the organizations of the Church—that can be mentioned in the Church. The things of real interest must wait to be discussed outside. It is with these real interests that discussion must begin and from them can grow.

There is a danger that the 'House Church' experiment may be over-publicized, but it represents an attempt to make the life of the Church active in the world, wherever men live and work. It is a beginning which will fail unless carried much further—to a full and responsible discussion of the greater concerns and anxieties of men, in industry and politics.

2. We must begin with ordinary living. If the worship and organization express something different from the kind of life that groups are trying to live, the worship and organization by the power of their tradition will kill the life.

The various experiments to which we have referred have been much concerned with liturgical reform. The vital actions of the Church need to find expression in the worship of the Church and in the sermons that are preached.

The Sacraments are not only the signs of our incorporation into a way of life but are also the means of grace by which we can grow in that way of life. They must have a direct bearing on our daily life. It is not enough that liturgists should be aware of this connection: it should be evident to the people participating. Baptism should stress not only membership of the Church but also the kind of life to which it is the entrance. Confirmation—or whatever name we give to an act of consecration, leading to admission to the Lord's Table—should be in specific terms of the responsibilities of the person and his daily tasks. And should such an act of dedication not be repeated? Holy Communion is probably more often seen in its reference to ordinary life than Baptism or Confirmation. But how many of our church members really see it?

3. How can we make the courts and councils of the Church deal not only with clerical affairs but with the life of the Church? The life of the Church, by which we mean the ordinary life of the members of the Church, must be seen as of more importance than the institution of the Church. The life of the laity is more important than the work of the clergy.

It is on a common life and not on an organization that a world Church can be built.

THE CHRISTIAN FRONTIER COUNCIL

is arranging a

Frontier Luncheon

on Tuesday, 28th June, 1960, at the YMCA, 112 Great Russell Street, WC1, to which all readers and their friends are invited.

THE HON. ALASTAIR BUCHAN

will speak on

'STRATEGY AND THE CITIZEN'

Mr Buchan is Director of the Institute for Strategic Studies, and was formerly Defence correspondent of *The Observer*. His most recent book is *NATO in the 1960s*, published in February this year, and he also published last year a biography of Walter Bagehot.

The chair will be taken by

SIR KENNETH GRUBB, C.M.G., LL.D.

Buffet Lunch 12.45; talk and discussion 1.15—2 p.m.

Admission by ticket only, obtainable until 24th June

Please apply on the form enclosed in this number, sending 3s. 6d. per person

FRONTIER FIXTURE

July 13th-23rd

A COURSE FOR LAYMEN is to be held at the Chateau de Bossey, Celigny, Switzerland.

This course is to be called 'The People of God, Light of the World', and is intended for lay people engaged in secular professions (preferably between the ages of 25 and 45).

The course will deal with the theme of the next Assembly of the World Council of Churches, as applied to the practical situation of the Church and its members in different parts of the globe, including new ways of witness in east and west. Cost of the course is approximately £1 1s. per day, inclusive.



Ecumenical Missions

It is no uncommon thing to hear it said today that for the future all our missions must be ecumenical—that the day of the old-type mission has gone, and that its place has been taken by the ecumenical enterprise. It is possible both to agree in principle, and to think that this may be one of the cases in which words have been used without any very clear idea of what they really imply. It would be very pleasant if we could wipe out centuries of Christian rivalry and start all over again on a new basis of fellowship. We are likely to get further in the end if we take the facts exactly as they are, and consider where we can go from here, from the position in which we actually find ourselves in the year of 1960.

What are some of the hard facts of which account has to be taken? Denominations do not just vanish, because we wish them away. Anglicans and Baptists may have the highest regard for one another. In practice they cannot work together in the building up of a church; the differences in the idea and practice of church order are too many. Even the inter-denominational missions have usually found that they had to divide up into areas to allow room for the conscientious contentions of their workers.

Deep associations of prayer and mutual affection have been built up over more than a century between certain countries and areas—between Norway and Madagascar. These cannot just be dissolved in favour of more universal relationships; indeed the Church would be greatly impoverished if they were suddenly dissolved. The continental, British and American systems of education differ considerably among themselves. It is not necessary to say which is better than the others. It is obvious that, if a group of teachers from different backgrounds are set down to work 'ecumenically' overseas, they will not start immediately in agreement. This is not to say that they may not in time work out an order which will be all the better and richer from having many ingredients; but this can only be arrived at through labour and sorrow, and a whole variety of experiments.

The so-called 'ecumenical team' does not supply us with the kind of precedent that we need. For in most cases the effectiveness of such teams has been associated with their independence of the local church—

they have stood beside the local church to help it, but they have not taken up membership in it. It is possible for an ecumenical youth team consisting of, say, a Methodist, a Presbyterian, a Disciple and a Quaker, to travel through a region, and to make a real contribution to the churches of the area. But this contribution can be made just because these young people are non-responsible (which is not necessarily the same as irresponsible); and that is just the thing that in our missionary work we can never be. We must start from total self-identification with the Church in the place in which we are called to work.

All these things are warnings against superficiality in the use of the word 'ecumenical' in connection with missions. On the other hand, certain changes that have come about must also be taken into account, and these, if seriously reckoned with, will bring about the abandonment of methods that have been followed in the past.

The first is the existence of united churches in Japan, in South India, the Philippines and elsewhere. To what body in the West are these churches to be related? Clearly they cannot be related to just one Church, still less to one missionary society. All our traditional denominational arrangements are out of date. This has been recognized by some of the great American mission boards which have work in Japan: their support for the Church of Christ in Japan now goes through a specially organized committee of co-operation, and not directly through denominational channels. It is to be regretted that no such arrangement has yet been made for the Church of South India. One thing which has undoubtedly slowed down the full unification of that Church has been the continuing ties between particular areas, even within the same diocese, with the old denominational bodies in the West.

A Present Day Phenomenon

Secondly, we have to take note of that strange phenomenon of the present day, the growth of the world denominational fellowship. This development is quite natural. One of the first reactions to the ecumenical challenge was a heightening of denominational consciousness. This need not be anti-ecumenical, though it could lead to an undermining of the general process of ecumenical advance. For the moment we are concerned with its effects on the younger churches. Even where there is no strong move for actual church union, the younger churches have ceased to think in terms of relatedness to one society and one country of the West. They have learned to think of themselves as part of a world-wide family, and want to be related to the whole of that family

not only to a part of it. Methodists in Ghana do not want to be isolated only to British Methodists. Latin American Episcopalians do not want to be dependent only on the Church in America; they want to have access to the riches of the whole Anglican Communion throughout the world. This suggests a new pattern of asking and receiving help from the West.

We have already discovered that there are many things which one church and mission cannot do alone. Great institutions such as the Women's Christian College at Madras, and the great medical training centre at Vellore, already have a long history of co-operative work. They have not solved all the problems of co-operation, but they have at least revealed some of the possibilities. It is clear that this is a pattern which will increasingly have to be followed in the future, especially in the vital field of theological education. The Faculty of Theology in Buenos Aires is supported by five churches. News has just come in of the starting of a theological school in the Belgian Congo by the co-operative effort of six bodies, with the favouring good will of another eight. Almost all missions have started by building their own seminaries; almost all are seeing that this is a pattern which already belongs to the past. All the plans now being made for the development of higher theological education in East Africa start from the idea that the work can be done only through a fellowship of churches, all equally committed to the task.

That is roughly where we are. Is it possible to point out any lines on which we may now try to move forward, in accordance with what seems to be the developing pattern of the churches in this century? It seems to me that we may with some confidence indicate five lines on which genuinely ecumenical advance may be possible in the next few years.

The first is a survey of needs. Again and again one is horrified to find how little churches and missions know of the work that needs to be done. In some areas—Liberia, and now Formosa and the Philippines—there is overcrowding. In others, vast areas remain completely untouched. In our maps we show our own little work; we tend not to mention the work of other churches and missions in our area. We see our immediate horizon, as limited by present resources and opportunities; often we fail to see what is beyond. I wish that instruments could be provided for careful survey in every area of the world, not only in terms of what we used to call 'unoccupied fields', but in relation to the movement of society and civilization, and to the new problems that are facing the Church in many areas.

A beginning has been made. But much more needs to be done. For

instance, at last attention is being paid to the advance of Islam in tropical Africa. But what we need at the moment is not wise guidance for the development of the Christian-Muslim dialogue in Africa, though this is a great and pressing task. We should have at once detailed information as to all the tribes which are as yet untouched by either the Gospel or Islam. There may yet be many tribes of which even the language has not been learned; and the time is short. It was always more or less assumed that Northern Nigeria was a Muslim area and, as is well known, missionary work in that region was discouraged by the British Government. Now that the country has opened up, the Southern Baptists have realized that on the southern fringe of that area there is an almost solid block of pagan tribes, as yet unevangelized. This mission is setting out to spread itself across this area. But it takes a great many Christian workers to evangelize four million people in ten years.

Need for Co-operative Effort

I would hope that every careful piece of survey work would result in a challenge to the whole Church. We have to recognize that, as in war, the whole army cannot advance along the whole front all the time. There are certain areas in which the time seems right for a holding action; others in which all-out advance is possible. If from time to time a great appeal was made for co-operative effort on the part of all the churches, I believe that there would be response from young people, as so often there is not to ordinary missionary appeals today. Such an appeal would not be effective unless the churches were prepared to accept a certain amount of direction from central bodies. It ought to be possible for the surveying body to advise as to the best method of taking advantage of an opportunity, and as to the people who are best qualified, perhaps politically, perhaps for other reasons, to enter in. It may not be right that Norwegians should always go to Madagascar. The Dutch, with their long experience of Islam in Indonesia, seem just to be beginning to become aware of the possibilities in those areas of Africa which have recently been affected by Islam. The German churches are at present making little more than a minimum contribution to general missionary development, and tend to be concentrated in special areas such as New Guinea. The churches ought to be able to ask at once for 100 young German scholars to take part in the forward move in theological education throughout the world. You do not need necessarily to have a doctorate in order to be able to teach theology effectively in a bush

ministry in the heart of Africa—but you do need to have a good head and a balanced judgement.

I become increasingly convinced that those who go out to do any kind of missionary work should go out under international and ecumenical auspices. One notices everywhere in the world that those who come on the World Council ticket are assured of a warm welcome. We cannot help it; the word 'missionary' does suggest today in almost every country in the world the period of colonial supremacy and western financial control. The word 'ecumenical' suggests the principle of equality, and a new attitude of freedom and mutual respect. A missionary must come from a church and, at present, through a mission board. But if in addition he could be given his commission by some body like the East Asia Christian Conference, so that from the start he is stamped with something other than national and denominational associations, it seems to me that his chances of being received with trust and joyful confidence would be considerably increased. I do not know quite how this could be brought about. We suffer in most areas from too much organization rather than too little. Yet at times a new organization is the only answer to a new problem. We still under-estimate the violence of the Eastern reaction against the West; we still have not fully understood how important it is that the worker from the West should be, from the first day, from the point of view of the younger churches 'our man'.

In all our missionary effort today we should keep steadily before us the purpose of working for a united Church in each country of the world. It is not true that all Christians in Asia and Africa are eager to unite, if only the white man could be got rid of. They have plenty of causes of division among themselves, and sometimes the white man serves a very useful purpose as a catalyst. It is not the business of the western guest of the Church to press the idea of union on those who are not ready for it. Nor is it ever right to take short cuts—true union comes only as the fruit of long pondering and patient labour. But at all times this ought to be in the mind of the missionary as one of the central purposes in all his work. It is we who have introduced all the divisions under which the younger churches suffer. Sometimes by our very presence we have tended to perpetuate them. No-one can read the utterances of younger churchmen at the great ecumenical conferences, from Edinburgh 1910 on, without being struck by the way in which all had at the back of their minds the fear that, by the financial pressure which they can exercise, the western mission boards might stand in the

way of union which the younger churches really desired.

An interesting example of what can be done comes from the German mission field in New Guinea. It was the aim of the missionaries to bring into existence one single Lutheran church for the whole of that area. They themselves came from various countries and through various missions. They knew from experience that the independence of mission boards can often be a grave hindrance to unity in the field. They therefore decided that the first step was to combine all the missions in one mission, with its direction in New Guinea. This was done. Not much later, it was possible to proceed to the formation of the desired Lutheran Church for the whole area.

If we go out in this ecumenical spirit, we must be prepared for the ecumenical reaction from the other end. The churches in the West must be prepared to face the ecumenical challenge that comes to them from those who have gone further than they in the way of unity. On the whole, it must be said that we have not opened ourselves to this challenge. The Church of South India believes itself to exist as a perpetual challenge to the divisions of the West—that is part of its destiny, of the purpose for which God has brought it into existence. It has to be admitted that the way in which this challenge has been expressed by the South India people has sometimes been less than tactful; to say, 'We are the boys; look at us and do likewise, and you can be saved' is not the way in which a young and experimental church can commend itself to those who must necessarily be slow to make up their minds. Yet the challenge is there and remains. Those of us who had a hand in building the Church of South India knew quite well that, if we went forward and the older churches simply stood still on the lines that they had taken up, we were liable to be lost—to become just another futile denomination, or, even worse, to break up again into the original components. We took the risk deliberately and with calculation.

Now if people in the West wish to talk about ecumenical missions, they must do so with full recognition of what it may cost them. This thing is going to come home to us. Are we prepared to pay the price? Are we prepared to commit ourselves in advance to that same patient striving for unity which has been blessed by God in countries far away? If not, we had better be honest, and admit that for us the time of ecumenical missions has not yet come.

MARTIN JARRETT-KERR, C.R.

African Paradoxes

Part of a talk given at a FRONTIER Luncheon, 8 March, 1960.

THERE are two kinds of paradox: fruitful and barren. Examples of barren paradoxes are many of the Acts of Parliament passed by the South Africa Nationalists with titles the opposite of what they effect: e.g. the Act extending 'passes' (officially now known as Reference Books) to women was called *The Abolition of Passes and Co-ordination of Documents Act*; or the Act by which non-Whites are now prevented from attending 'mixed' Universities was called *The Extension of University Education Act*. More seriously, there is the paradox that in one of the richest countries in the world, and one of the wealthiest cities in that country (Durban), it has recently been estimated that 355 out of every 1,000 non-European children die of malnutrition before the age of six. Action, not discussion of paradoxes, is appropriate here.

A more fruitful paradox is that which has often been pointed out to me by perceptive Africans: that the Afrikaner is, of all the white people living in South Africa, the nearest to the African. Not many Afrikaners would accept this statement, but there is considerable evidence for it. First, the evidence of 'miscegenation'. The 'Mixed Marriages Act' and the so-called 'Immorality Laws' were passed because miscegenation was, and still is, so frequent; indeed, these laws have not prevented it, and cases have, if anything, become more common within the past four or five years. And, though I do not know of any statistical computation on the matter, I would wager that at least 80 per cent of the cases brought to the Courts involve Afrikaners (usually a white man with a black girl). Secondly, among the less socially developed of the Afrikaners there are plenty of cases which come to light of their accepting African 'medicine', and believing in African 'witch-craft'. This is not only among 'poor whites'. In my book *African Pulse* I show pictures of a modern African 'herbalist' with his well-dressed white clients. In the towns, too, the Afrikaner 'Teddy Boys' show very little 'colour-consciousness' when it comes to illicit traffic in *dagga* (Marijuana). And Africans have told me stories of strange friendships between Afrikaner policemen and Africans.

If this paradox is true, how is it to be explained? Mr Laurens van der Post, in his *The Dark Eye of Africa*, gives a psychological explanation

for the 'love-hate' relationship between the white man and the black, which would especially apply to the Afrikaner. I think his explanation is valid so far as it goes, but I prefer the sociological explanation that both the African and the Afrikaner are undergoing similar stresses resulting from a similar process, the process of 'de-tribalization'.

One African himself put it this way:

You see, Father, the old Hollander Republican tradition had no class distinctions. There was never a Boer nobility. You British, you have two bars to cross—the colour bar, and then the class bar. The Boers only have one—the colour bar.

And when we think back to the simple conditions of life of the Boer farmers we find, if not strictly what the social anthropologists call 'tribalism', at least the next stage, 'pastoralism', or 'a peasant society'.¹ Dr William Nicol, in the opening address of a recent church Conference in Johannesburg,² gives a good picture of this society. Dr Nicol is an *ex-predikant* of the Dutch Reformed Church, turned politician, and till recently Administrator of the Transvaal. He describes the 'patriarchal society' of his youth, the little family clans ruled by a grandfather, or elder brother:

Well do I remember as a school-boy spending a week on the farm of our family mentor, my mother's eldest brother. I announced to my young cousins that it had been discovered that the earth was round and was rotating. In due course this got to my uncle's ears and he travelled the eight miles with me by cart to our home to draw my parents' attention to my heresy. In vain did I try to explain that this heretical movement must have started since my uncle left school. I was sent out while the interview with my parents took place.

Dr Nicol goes on to discuss the challenges to religious belief and practice that came with the gradual break-up of this patriarchal setting, and he quotes one particular instance of this:

A friend of mine served a large congregation of newly-arrived settlers under one of our government irrigation schemes. These settlers had come from drought-stricken areas and revelled in their new-found abundance of water. Speaking to them on the subject of our daily dependence on God, he said, 'You fellows, when you were on the Karoo during a drought, held a prayer-meeting and humiliated yourselves before God; now, when you are short of water, you 'phone the engineer at the dam. You are learning to get on fine without God!'

Now what is interesting to me about this naïve quotation is that I happened a few weeks before I came across it to be reading a volume of essays in social anthropology in which there was a chapter on a

¹ See an important paper by Prof. Monica Wilson, 'Effects of Industrialization and Economic Development', delivered to the Ecumenical Conference on *Our Common Christian Responsibility towards Areas of Rapid Social Change*, called by the Continuation Committee of S. African Churches, Dec. 1959, University of the Witwatersrand, Johannesburg.

² Opening Address, *Our Changing World*, at the Conference mentioned in note above, Dec. 7, 1959.

gerian tribe, the Mossi, 5,000 of whom were moved from their homeland in the Yatenga (Upper Volta) to newly developed lands of the Niger Irrigation Project (French Sudan). In their new home they found plenty of water, controlled by a dam built by Europeans; back in the Yatenga their water-supply was dependent on the supernatural controls of the 'earth-guardians'. But the writer says:

This change in the origin of the water supply, control of which provides a basic sanction of Mossi religion, was less disturbing to traditional belief than might have been anticipated. Rather than diminishing their belief in their own religion, it only convinced the Mossi colonists that the forces of the natural order are different in their new habitat and accordingly must be controlled in a different way. Finding the indigenous inhabitants of the French Sudan, the Bambara, to be zealous Moslems, the Mossi settlers have accepted Islam as the religion of their new country. Confident that their religious obligations in the Yatenga will be taken care of by the elders who have remained behind . . . the new arrivals rapidly embrace Islam as the system by which the supernatural forces governing their new environment can be manipulated.¹

The comparison, no doubt, is not entirely fair: but the circumstances, and the problems created by the change, are strikingly similar; and it looks as if the Mossi have found it easier to adapt than the Afrikaners! What can, I am sure, be said is that the deep hostility between the Afrikaner and the black man, especially the urban, educated or partly-educated black man, arises from that sense of rivalry and closeness that comes from shared experiences, potential competition, and psychological affinity. And when I count this among the 'fruitful paradoxes' I am well aware that it is the kind of fruit that could easily ferment and finally explode . . .

African Culture

Another 'barren paradox' worth mentioning is that the present South African Government, in trying to re-create the power of the African Chiefs in the Reserves, is in fact actually lowering them in the esteem of their subjects. It is worth a mention because it shows the anthropological ignorance of the Government's advisers: for traditionally a Chief is above politics and above administration; he presides over the *kgotla* (tribal gathering), but does not take action since he must be above approach; it is his henchmen, his *indunas*, who carry out policy—and they can always be sacked. Now the Chiefs, given new powers under the 'Bantu Authorities', have become administrators of Government Bantu policy; the result is that their subjects are saying 'What has

¹ Peter B. Hammond: 'Economic Change and Mossi Acculturation', in Bascom and Herskovitz: (Eds): *Continuity and Change in African Cultures* (Univ. of Chicago Press, 1959) p. 252-3.

happened to our Chief? He has become a messenger-boy for the Bantu Affairs Department!

What may be a more fruitful paradox is the new-found enthusiasm among ordinary white people in Johannesburg, Durban, Cape Town, Port Elizabeth, etc., for African performers. There have always, of course, been the 'mine dancers' and the romantic tourist-trade in beads, shields and pot-work; but this was the cult of the 'quaint' and the 'primitive'. What is new is to find white people getting up at 5.0 a.m. to queue for up to eight hours for tickets to see black people on the stage in a sophisticated African performance. (This happened in February 1959, when the 'smash-hit' African Musical, *King Kong*, broke all records in Johannesburg. There was even a black-market in tickets—15/- tickets being sold privately for two or three guineas!) The development of a 'neo-Harlem' culture among Africans in the Union is something so recent that it is unsafe to predict what will happen to it: but at least it marks the fact that the urban African it represents cannot now, or ever, 'go back to the *kraal*'.

But he can look back to the *kraal*, even if he can't go back. And that is what some of his brothers further north are doing, it seems. Mr Ulli Beier, who has lived for many years in Nigeria and is co-Editor of the African periodical, *Black Orpheus*, maintains that 'it is one of the greatest ironies of history that the great quest for a new African identity comes from French West Africa and not from British West Africa. The French have destroyed far more African traditions than the British, and have been far more successful in assimilating Africans to the European way of life. . . . But it is precisely from these Afro-Europeans that the most vigorous protest against assimilation has come.'¹ And he quotes some powerful poems showing a rejection of French, and Western, ways of life, such as by the West Indian poet, Aimé Césaire, returning to the West African home of his forebears and singing:

Hurray for those who never invented anything

Hurray for those who never explored anything

Hurray for those who never conquered anything

But who, in awe, give themselves up to the essence of things . . .

He concludes with the great poem in praise of *négritude*, New York by Léopold Sédar Senghor, delegate for Senegal in the *Assemblée Nationale* in Paris:

¹ Article 'In Search of an African Personality', in 'The New Africa' number of *The Twentieth Century*, April 1959 (p. 345, ff.)

New York! I say to you: New York! Let black blood flow into your blood

That it may rub the rust from your steel joints, like an oil of life

That it give to your bridges the bend of buttocks and the suppleness of creepers . . .

It is enough to open the eyes to the rainbow of April

And the ears, above all the ears, to God who out of the laugh of a saxophone created the heaven and the earth in six days.

And the seventh day he slept the great sleep of the negro.

This search for an 'African Personality', precisely among those who have got furthest away from their roots, is understandable: must not any nation or people long for a past of which to be proud? The search links up with the current research that is going on, encouraged by the new African leaders in East, Central and West Africa, into African history. But the attitudes of Africans themselves to all this are not unanimous; and especially in South Africa there is considerable scepticism about the whole project. Which brings me to the last, and perhaps greatest, paradox.

As typical of the sophisticated black man's view in South Africa, I want to quote from an article by a young and able African writer, Mr Lewis Nkosi, about the future of the novel. He says that he was sitting not long ago next to a Jewish young man, discussing the future of the novel in South Africa.

He turned to me and said, 'Lewis, I think the best writing of this country is going to come from you people.'

To put it mildly, this was a bit startling. I have become a little cautious of people who believe that Africans are special animals who have all sorts of innate rhythms and unusual capacities for doing things that nobody else can do. People seem to draw strange anthropological conclusions from any number of social facts. So naturally I pursued the subject further.

'What do you mean, the best writing is going to come from us?' I enquired.

'Well, take me for instance,' he said. 'What can I write about? I haven't had the kind of experience that you have. I was brought up in a good home and was never exposed to the kind of things that you were exposed to. Sure, during the war we had out little organization of Zionist youth and that sort of thing, but it isn't something deep enough to form a good base for writing.'

And Mr Nkosi takes this remark as profoundly typical of the South African malaise. He comments:

This young man expressed for me the dichotomy in our culture, and it seems that this condition is going to persist until there is a drastic change in the basic social structure. The dichotomy of our culture represented by Houghton (sc. the smart white suburb) and Sophiatown (sc. the African township) is implicit even in our attitude to the theatre. When a 'township play' is put on, the Houghton establishment turns up to see it because it expects to see an exposé of the lurid, seamy, bitchy, vital side of life which the township has come to symbolize . . .

I am one of those who think that the pallor of life in the genteel white suburbs like Houghton can do with a little township vitality. . . . But the converse is true of Sophiatown, although many people who romanticize 'township life' do not seem to suspect this. In spite of all its vitality, the township is impoverished because of its lack of contact with the other side. For instance, the township is wasteful of much life, of its energy, because of its lack of the Houghton kind of discipline. The enthusiasm for life and the abounding energy is fine, but it achieves nothing until it is disciplined and directed into creative channels.

In short the persistence of the schism in our national life is responsible for the over-glamorization of the township, which, in turn, is responsible for making people believe that the township is going to produce the real, vital culture of this country. I don't agree with this assumption. I think the township is going to add an important dimension of vitality and an arresting sense of the world to our culture. But it will need the techniques of Houghton. We ought to have an *integrated view* of our culture.¹

I have quoted Mr Nkosi at some length, because I believe he brings out well the greatest African paradox of them all. It is in the Union of South Africa, where the official policy towards the black man has been and is the most repressive in the whole continent, that the greatest proportion (per head of the black population) of educated Africans is to be found—greater than in Ghana, Nigeria, or anywhere else. And it is here, too, that the urban Africans' culture is the most completely Westernized, or at least 'Harlemized', and the roots with the African past most thoroughly severed. And it is people like Mr Nkosi himself, most aware of and most critical of the dichotomy in culture caused by the colour bar, who demonstrate most clearly, not only to half-ashamed and incredulous whites but to nostalgic and racially-minded blacks, what an 'integrated culture' can mean.

¹ Lewis Nkosi: 'Viewpoint', in the Liberal Party journal, *Contact*, Nov. 28, 1959.



'There are plenty of cases of Afrikaners accepting African "medicine"', p. 107

Frontier Chronicle

Edited by MARK GIBBS

DIVIDE AND GROW!

Visits to Brazil in the last twenty years have rarely allowed me time to look, even superficially, at the work of the evangelical churches there. But this year I thought I would do so, within the limits of time and strength. I went to São Paulo and Rio, to Manaus and Belem (on the Amazon), and to Brasilia, and other places in between.

The progress of the evangelical churches in the last thirty to forty years is remarkable. When I decanted my youthful person in Manaus in the early 'twenties there was not a single missionary there. Today the Protestant churches of the 'extreme north', as Brazilians call Amazonia, contain tens of thousands of members. In the great cities of the Republic it is the same: there are said to be at least 350 evangelical 'preaching points' in the city of São Paulo alone, and the total number of 'believers' in the Republic must be several millions.

This Protestant movement is essentially Brazilian today and I have even heard it said that there are more foreign clergy at the service of the Roman Catholic Church than foreign missionaries in the evangelical churches.

To analyse the reasons for this progress among the evangelicals would require a book. They are very diverse, but not difficult to perceive; and here I can only comment on one of them. It is 'division' with no misgivings about mission and unity. The evangelical churches have spread in Brazil, because they have quarrelled, and dissenters have founded a new cause elsewhere, or because they genuinely feel that two growing con-

gregations are better than one grown-up one, or because the geographical frontier has beckoned to them. A congregation crystallizes round a new place of worship in a new district. Allied to this division of flourishing congregations is a remarkable tendency to combine both informal worship meetings and large and formal public services. In São Paulo there are some 350 informal groups meeting—often in private houses—each Sunday morning. But they do not meet on Sunday evenings: instead, all who can go to one of the great central Protestant churches in the city, and may make up congregations of two to three thousand people.

In such a setting, it is not surprising that people have not so much as heard that there be a World Council of Churches—or a Carl Macintyre. This splitting of congregations is a social rather than an ecclesiastical phenomenon, but it has been most useful for the preaching of the Gospel. It poses problems for the day after tomorrow, but in Brazil one lives for today and tomorrow only.

The evangelical movement in Brazil is a frontier movement, and in Brazil it has always been so. In its early days it attracted many men and women who were in the van of the awakening political and social consciousness of the country. Today it is constantly moving out with the people to the new and advancing geographical frontier, to the new lands whose eventual conquest is symbolized in the extraordinary national and architectural event of their new capital, Brasilia.

K.G.

DR GRAHAM AND THE GOSPEL

The Christian Century of Chicago has been running a very interesting series of articles entitled 'How My Mind Has

Changed'. Dr Billy Graham has been one of the contributors to this series, and many Christians will feel that he deserves

great credit for admitting some changes in emphasis in his approach to the Gospel. Many lesser men would have had no such courage. He says that he is increasingly convinced of the limitations of mass evangelism, though of course this does not mean that he will abandon the work for which he is peculiarly fitted. He is convinced that such campaigns bring 'a new unity and a new sense of dedication to the Church of the area concerned'. But

he suggests that though lives are changed, and some churches are revived, only a dent is usually made in the local community.

The second main point in his article is perhaps even more significant. He says: 'My belief in the social implications of the Gospel has deepened and broadened . . . I am convinced that faith without works is dead . . . that the evangelist must not hedge off social issues.'

INTERESTED OR DEDICATED?

Our contemporary *Prism* devoted its April 1960 issue almost entirely to religion at Cambridge. Mr Hugh Dickinson raised some interesting questions in his introductory article.

'Certainly there is a lot of religion about; and yet it would be revealing I am sure if one could get a percentage figure of affirmative answers to the question, "Has your religion had any direct bearing or influence on your choice of your career or profession?" 150 years ago the Evangelical Revival seems to have produced considerable public interest in the condition of those to whom the Gospel had never been preached; but also it produced here a great stream of men offering

their lives to the service of that Gospel. The interest is here today; but how many of those who are interested in religion and the social Gospel have asked themselves not: "What shall I do?" but also, "What would God have me do?" Heaven forbid that all religiously inclined young men should feel that they ought to offer themselves for ordination—but very few of those who go from the universities to theological colleges have found their vocation at the universities. And the needs of approved schools, psychiatric work, probation work, and so on though widely canvassed meet with no wide response.'

DANGEROUS MYTHS

The Ecumenical Centre at Mindolo in Northern Rhodesia is already gaining a reputation for frontier-like work in Central Africa. Their Chairman, the Rev S. J. Sillett, recently examined the fundamental myths which are hampering realistic relations between the different racial groups there. He said that each race tended to base its attitudes towards the other on a series of half-truths, tenaciously held, and highly resistant to logic because they perpetuated the self-interests of each group.

Mr Sillett said the European myth of the African was founded on the conviction that the African is not only different, but basically inferior—that he is still at heart the primitive savage. It had resulted in a general unwillingness to recognize anything in African life, in its communal or family structure or its religious beliefs or practices, as having any true worth by

comparison with the European equivalents.

'This self-confident European reaction to everything African threw up from the beginning a tremendous barrier against the development of real understanding or of sympathy with the African as a fellow human. It was increased by the tremendous respect, verging on religious awe, that the African in most cases gave to the European at their first contact and for generations thereafter.'

The background of the African myth of the European was compounded of disillusionment with Europeans and a sense of detribalization.

The disillusionment with and deep-rooted suspicion of the White man and his intentions, combined with the insecurities and tensions resulting from the loss of all the old security of the tribal framework, and the bewilderment at

being involved in such a rapidly developing social, political and economic situation, was the background of the myth. 'The components are an image of the European as an oppressor—as someone primarily interested in the perpetuation of European privilege at no matter what cost to the African, as someone not to be trusted and only more and more grudgingly obeyed.'

The cry 'Africa for the Africans' provides a comforting sense of unity for the present and the shining though vague hope of self-government in the not-too-distant future. 'The European's myth holds him to the past, the African's calls him out to the misty future. Neither myth is adequate to provide the means of working and living together in the present.'

TALKING TOGETHER HONESTLY

Protestant and Roman Catholic church periodicals in the United States have carried simultaneously an article which suggests some basic rules for discussion between the two faiths. The author, Dr Robert MacAfee Brown, of New York, claims that 'The rather awkward moment has arrived when we want to talk, but we don't quite know how to begin.' And among his suggestions are:

1. Each partner must believe that the other is speaking in good faith. And we can and must count here on something more significant than a common devotion to truth. The reason why we must believe that the other partner speaks in good faith is not merely because he is a civilized man, but because we both serve Jesus Christ, the One who said 'I am the truth'.

2. Both groups must have a clear understanding of their own faith, and be prepared to do some homework about the numerous misunderstandings which a little honest reading will settle.

3. Each group must have a clear understanding of the faith of the other, and a willingness to interpret the faith of the other *in its best light and not its worst*. He adds: 'Far too many Protestants read Catholic literature simply in order to add fuel to their anti-Catholic fire. The fact that there is increasing self-criticism in modern Catholic circles helps to make the blaze burn more brightly, but the irony of this fact escapes the firewatchers.'

4. Each partner must accept responsibility in humility and penitence for what

his church has done *and is doing* to foster and perpetuate division. He suggests particularly that while reputable Catholic historians no longer deny that things were in a sorry state in sixteenth-century Christendom, few Protestants will try to make the sixteenth century into a Golden Age. Such admissions are not simply a matter of being polite. Each side bears responsibility for the fact that Christendom is divided and each side bears responsibility for the fact that Christendom remains divided.

5. Each partner must forthrightly face the issues which cause separation as well as those which create unity. There must be no glossing over the real differences between Catholicism and Protestantism in the name of a false kind of Christian charity.

6. Each partner must recognize that all that can be done with such dialogue is to offer it up to God.

Dr Brown concludes: 'Humanly speaking, the gulf between us seems an unbridgeable one, since the terms of reunion which Catholics and Protestants now set are mutually exclusive. Reunion does not seem to be humanly possible. If we believed only in what is humanly possible, we should despair. But no Christian is entitled to believe only in what is humanly possible. We have no way of knowing what use the Holy Spirit may make of our conversations. This is why we must not presume to manipulate the course of the dialogue with too heavy a hand.'

A PIVOT OF STRATEGY

The International Missionary Council Assembly, at its Ghana meeting, established a Fund for the advancement of

theological education in Africa, Asia and Latin America. The Fund was inaugurated with assured resources of four

million United States dollars. This was made possible by the generous support of Mr John D. Rockefeller, Jr, and of nine mission boards in the United States of America.

The creation of this Fund is not a lucky accident, unrelated to the past or to the total concern of the IMC for the world mission of the Church. It represents a new phase in a process in which the IMC has been engaged for many years. This is true in the specific field of theological education. It is also true in that broader sphere of missionary co-operation of which the IMC is both symbol and instrument.

The training of the ministry has been a subject of weighty comment at every world missionary conference since 1910. There is a depressing monotony in the resolutions on the subject. What was said at Madras in 1938 about the weakness of theological education was said, with even greater force, at Edinburgh in 1910; and at Whitby in 1947.

The Fund is to be used in two main ways: first, by grants to selected institutions, chosen on the basis of their strategic location, the quality of their present work and their plans for future development; and second, by assigning approximately one million dollars for use in the improvement of the libraries of theological schools and the preparation and translation of suitable theological texts.

Theological education is increasingly recognized as the pivot of Christian strategy in Africa, Asia and Latin America. But what kind of theological education? The IMC surveys have done something to expose the problems involved in the training of an indigenous ministry in the younger churches. They have raised basic questions about the nature of the ministry. They have focused attention on some of the main weaknesses in theological training in the 'younger churches' and have attempted to point the way to improvement in certain areas. They have stimulated a great deal of discussion and some hard thinking and planning. But they have all too seldom resulted in resolute action or adventurous experiment in the re-shaping of traditional policies.

At least part of the significance of the Theological Education Fund is that it offers an opportunity to break through the frustration that has so often hampered new developments in the training of the ministry in the 'younger churches'. The Fund, it should be remembered, represents *new* resources. It has not been created in order to relieve churches and missions of their present responsibilities in theological education. If it is used properly it will tend greatly to increase those responsibilities. Nor should it be used merely to perpetuate existing patterns; it should be so deployed as to stimulate fresh thought and experiment.

C. W. RANSON

DEMOCRATIC LEADERSHIP IN THE PARISH

Dr Cuthbert Bardsley, Bishop of Coventry, in his recent Diocesan leaflet, gives a lead to clergy in their relationships with the laity. Reporting that clergy sometimes say to him that they cannot get 'their lay people to do anything', he replies that this very often means that the initiative must stay too much in the hands of the priests.

'We clergy must be prepared to go farther than that. We must actually hand over the initiative and planning to the laity. We must let them make mistakes. They will never grow and mature if they are tied too much to the apron-strings of the parson. The most virile congregations (and certainly those which contain

most men) are those in which the parish priest has given to the laity untrammelled opportunities of leadership. The parish priest who closes down the Church of England Men's Society or Mothers' Union merely because they do not happen to see eye to eye with him or merely because they do not happen to carry out every single suggestion that he makes—that parish priest has not learned the art of democratic leadership. We shall never enlist the services of the best lay leadership so long as the parish priest tries to dominate and to have the control of everything in his own hands. The art of delegation is not easily learned, but it is essential.'

...AND IN THE WORLD

Mr Eugene L. Smith, of the Board of Missions of the Methodist Church in the United States, echoed these opinions in an address which he gave at Atlantic City recently. Talking of the duty of the clergy, he said:

'We, the professionals, do not ignore the non-professional members of the Church. We think about them a great deal. The characteristic attitude of most of us who are clergy is that "We ought to find better ways to use the laity in the Church". We have elaborate programmes on stewardship which are aimed at the laity. They pay lip service to the stewardship of life, but emphasize primarily the stewardship of possessions. In fact, they are really planned to raise money to support our programmes. In our congregations, the pastor usually wants the laymen to be assistant pastors committed to making the Church stronger and the preacher's programme thus more effective. Moreover, we professionals, in all our denominations, tend to be nervous when we see signs of

vigorous non-professional activity—fearing that it may "get out of control". Such attitudes, both conscious and unconscious, reveal the degree to which we have come, unintentionally, to look upon the Church as a world which we want to rule.

'The ministry of the layman to the secular world is one which the professional church worker cannot adequately perform. In the first place, we are not there. We simply don't have these contacts in sufficient measure. In the second place, the secular world today will not listen to the man or woman who makes his living from his religion as it will listen to the non-professional. The real ministry of the Church to the secular world is in large measure the ministry of the layman. We think of the loyal layman in the congregation as being an *assistant pastor*. We forget the equally important relation of the pastor as an assistant layman, helping the laity in their ministry to the secular world.'

THE AMERICAN DISSENTERS

The American Left Wing magazine *The Nation* has commented pungently on the recent British commercial television feature *We Dissent*. This was the considerable programme compiled by Kenneth Tynan on a trip across the United States, and it included people like Alger Hiss, Professor Galbraith, Jules Feiffer, Mort Sahl, and other 'non-conformists'. *The Nation* remarks:

'Almost without exception these people employed the time given to them not to dissent but to complain that the opportunity and courage for dissent have vanished from the American scene.

'Here at home, this is not news. There perhaps has never been a time in this country when more men and women have arisen in public to protest against the absence of protest in the society around them. Far from there being no voice of dissent, it sometimes sounds as though that

voice were outcrying all the others. But for the most part it is just crying.

'Men of the stamp of those whom Tynan interviewed do not lack courage, and there is little substance to the complaint that there is no platform for their views. This magazine will accommodate them, for example, and there are a dozen others that will do the same. There are radio stations that will air their voices and newspapers that will quote their statements.'

The Editorial admits that these outlets are not the channels of mass communication, but pertinently comments that dissent is not a mass phenomenon. It concludes:

'In fact, our minority today is as noisy as any, and brilliantly successful at spreading the news that the truth is going unspoken. Now that we are listening, what is it that cries to be said?'

UNSEGREGATED SITTING

As the blackness of racial hatred grows darker in South Africa, it is some relief to report continuing grounds for hope in the southern states of the USA. The new Civil Rights Act will give at least some support to Negroes who claim their voting or educational rights under rulings of a Federal court. The extraordinary passive resistance campaign over lunch-counters, inspired by Dr Martin Luther King, of Montgomery, Alabama, is perhaps even more important, and deserves more attention than it has so far received in Britain.

The convention in many southern cities is that whites may sit down at lunch-counters, but that Negroes must stand. This convention Negro students are determined to break; and they have been going into cafés and drug stores and Woolworth branches, sitting down and waiting patiently—until closing time—nominally in the hope that they may be served.

The impressive thing about these demonstrations is the quality of organization and of self-control shown by the students concerned. They have been careful to dress well, and to behave with impeccable courtesy. Many white Americans have realized for the first time that there are in their country thousands of well-spoken, educated Negro university students, prepared to read their German or their physics textbooks at the counters, and showing far higher standards of behaviour than the white hoodlums who have jeered and shouted threats at them

—and in some cases resorted to tactics like dropping lighted cigarette ends down their backs. Even then, they did not retaliate. Nine students have been expelled from Alabama State College for taking part in the 'sit-downs'. One of them commented: 'My grandfather had only prayer to help him. I have prayer and education. We have been educated until we cannot adjust to the Southern way of life. We have to move, to work with the white man until we become not a minority but a part of the whole.'

Such disciplined and almost Gandhi-like methods have earned the praise of many Christian groups in the States; and many white Christian student groups are troubled over their past apathy on racial questions. Now, as Alistair Cooke has reported in the *Guardian*, many student associations have been raising money, picketing northern branches of chain stores which permit discrimination in their southern branches, and organizing protest marches. The National Student Christian Federation has urged its 3,000 groups to see that Negroes are welcome as members. Nevertheless, *The Presbyterian Outlook* of Richmond, Virginia, felt it necessary to comment:

'The challenge seems to point especially at the "white" campuses. It points to all of us who are a part of the human family, and it calls us to judgment. . . . A great many of us will not be able to rest easily on the basis of our own record to this date.'

Congratulation

We congratulate the Reverend David L. Edwards, FRONTIER's Literary Adviser, on his marriage to Miss Hilary Phillips on May 7 at St Martin-in-the-Fields.



W. R. NIBLETT

Teaching without Meeting

A COMMENT ON CROWTHER

THE Education Act of 1944 was a kind of moral counterpoise to war. It was full of energetic ideas which conditions between 1940 and 1944 ruled out of realization for the time being, but which had stirred imagination and will. Men threw their hopes forward and put them into an Act great enough to be fully realizable only thirty, forty, fifty years after it was passed. This Act was to be our chart and charter. Clearly, however, principles and long-term intentions of this sort can easily be forgotten. Once first enthusiasm has gone, we can relapse into a 'make do and mend' frame of mind, spending our money on educational improvements as they seem necessary and relying upon outside stimuli and foreign example to make us get a move on—to inaugurate, for instance, a vast expansion of technical education, do something about the youth service, or raise the leaving age to sixteen.

Because of the ease with which one forgets a ground-plan, one needs to have it vividly brought up to consciousness at intervals, with its implications more fully worked out. Essentially, the Crowther Report is a translation into terms of 1960–70 of some of the consequences of the 1944 Act for the fifteen–eighteen age group. Volume I—the Report itself—is sane, practical and, in spite of its length, most readable. It makes great use of the evidence given in Social and other Surveys, which are to be published separately *in extenso* this summer as Volume II.

Members of the Crowther Committee show themselves alert to social changes proceeding in England in the mid-century and their consequences for education—to parents' desire for more education for their children, to increasingly early marriage, to the family group with the youngest child born before the mother is thirty, to the implications for the school of the fact that many girls will marry within a very few years of leaving it, to the impact of mass media upon adolescents. The Report draws attention to other less readily apparent social changes—for example, that both death and birth have ceased to be the common

incidents in children's experiences they have been in almost all past ages (p. 33); that the teenager now is neither producer nor responsible citizen but quite an influential and moneyed consumer all the same (p. 43). The wisdom of the Report is shown in its effort not to think about school or factory as a world in itself but as operating within a larger community whose beliefs and presuppositions penetrate far within the school or industrial environment.

The years between fifteen and eighteen, says the Report, are 'surely the period in which the welfare of the individual ought to come before any marginal contribution he could make to the national income'. It is a sentiment with which any Christian would agree; and this is the fundamental on which the Report argues the need for raising the school leaving age to sixteen as soon as that can be done. Such a raising of the leaving age should not, however, prevent the nation from providing, as soon as possible after that, compulsory part-time education for all boys and girls of sixteen and seventeen who have left school. Without that will come a loss of morale. As a boy or girl 'enters the outside world, he finds that much that would have been condemned at school or in the family is tolerated and accepted as natural. He discovers that many of the values he has been told he ought to live by seem to be reckoned no more valuable in purchasing power than the currency which Samuel Butler's Erewhonians drew from their Musical Banks. His first reaction may well be disgust either with the apparent cynicism of the world or with what he may now regard as the unreality of school. What will his second reaction be? It is likely to be to fall into line' (p. 175).

The Report realizes how much influence a person who has a well-thought-out philosophy can have on an adolescent's life, whether he meets him in school, county college or youth club. Much of the shock of going out to work is the shock of finding that now there is no one at all to whom one can be responsible for one's actions. One of the fundamental difficulties in providing the right education for girls and boys between fifteen and eighteen is the small number of people, whether in teaching or in the community generally, who have a coherent scale of values which they live by and so can pass on naturally to others. For the young don't like 'being done good to' and are not attracted by mere conventionality. The teachers we so much need for sixteen and seventeen year olds at county colleges—and what incidentally should they be called? they are hardly teachers and youth leader is a sentimental term—must have convictions of their own about the relative value of things, a constant concern to face facts and real ability not to be defeated

by the tensions of daily living. Otherwise they will neither have power over their pupils nor—what is more important—power within them. Certainly grown-ups who are to have much chance with adolescents must not be too afraid of showing that they are not only instructors but men, of revealing glimpses of wider than subject interests and showing that they have moral commitments which out-call lesser loyalties. In the long run one has to take sides if one is to go on being human.

No Contact

The trouble about so many lessons habitually given to adolescents is that so little either of the teacher or of the taught need really be *there*. In other words little real meeting of minds or spirits takes place. And it isn't easy to affect purposes or build values when nobody is giving much of himself to the task.

The Report has many wise things to say about the education of the non-academic teenager. When it comes to talk of the more academic boy or girl it shows itself a firm believer in specialization at the Sixth Form stage, and one is left wondering whether this part of the Report is entirely consistent with the rest. Is it really adequate, for example, to say simply that 'the proper test of an education is whether it teaches the pupil to think' (p. 262)? Is this a sufficient test, even if proper? Does it not discount unduly the possibilities of art, music, indeed of aesthetic education generally, at the Sixth Form stage? Some kinds of truth cannot be perceived at all without symbol and sign.

But one might well be more convinced of the desirability of such a high degree of specialization as we have now in the Sixth Forms of England if the children were not so likely to be taught their specialisms in a narrowly specialist way. It takes teachers of the highest quality to teach specialisms so that they are vehicles of general education and learners of high quality to get a liberal enough education from them. The less intelligent the boy or girl the less will a specialized subject education 'fray out'. So often the boundaries around academic subjects are tightly drawn: subject circles may hardly intersect at all and much of life may escape outside the circles altogether. Is the teaching of such an exclusive sort really the most likely way of securing 'the personal touch' on which the Report is so keen? Are specialisms rather narrowly defined the best vehicles for a current to pass between mature persons and younger ones? I have doubts myself whether quite a number even of able boys and girls are by nature quite so 'ready and eager' as the Report assumes to get down to the serious study of so limited a number of aspects of

human knowledge by the time they are fifteen or sixteen. Subject-mindedness is apt, I fancy, to be the product of the expectation of a social group and not in itself just *natural*. People in fact are 'ready and eager' at many times in life to do a great variety of things if it is within the expectation of their social group that they shall do them. If you told American or French boys or girls at fifteen or sixteen that they should specialize henceforward for several years chiefly in three subjects they almost certainly would not want to do so. The Report optimistically suggests that a boy will by eighteen or so 'begin to come out on the further side of "subject-mindedness"'. But a good many university graduates have still not come out on the further side of 'subject-mindedness' even at the age of twenty-one or twenty-two; outside their specialism they are still largely uneducated. The defence of Sixth Form specialization is surely that this can give teachers of high quality a chance to educate not merely in breadth but in depth as nothing else could. But with teachers of less than that quality the argument grows weaker. And today it takes a higher quality person than ever before to be at once a specialist and an 'all-round' civilized man.

How are we to get enough people who are good both at teaching and at being men? The Report has useful suggestions to make about increasing the numbers of teachers who are good in both senses. It picks out integrity, humility and maturity as three qualities particularly needed and does not suggest that the 300,000th teacher will have them in equal measure with those born to be good or born to be teachers. But the Report does not say as openly as a Christian would like it to be said that few teachers who are without religious belief will have the sensitive inner confidence—the status in the universe as it were—which will yield the combination of insight, firmness and power-to-forgive so much needed in dealing with adolescents in the nineteen sixties.

Edinburgh Jubilee

The next issue of *FRONTIER*, which will appear after the fiftieth anniversary of the 1910 Edinburgh Conference, will contain an article by Dr Robert Mackie on the part played by lay people in the ecumenical movement.

Doing the Lambeth Walk

TODAY many Christians feel called for various reasons to live in a district where their neighbours have a different background of culture and ways of life from their own. This can be difficult, but the difficulties vary from family to family and so do the ways of meeting them. This article by the mother of a family describes her own experience. We hope that other readers with similar experiences will write telling us about their own lives.

Our home is in Lambeth—in one of the ‘Inner Ring’ areas of the Southwark Diocese which was the subject of the conversation between Mark Gibbs and the Bishop of Southwark in last quarter’s issue. It is small and unpretentious, but its accessibility and the low rent we pay enable us to serve the Church in a way that would otherwise be impossible.

When our first child was born, we decided that our children should be encouraged, when the time came, to mix freely with the others in the neighbourhood so that they would grow up as part of the local community. Difficulties started however, almost before they were out of their prams! It was hard to persuade the friendly shop-keepers that I preferred the children not to have sweets, biscuits, sticky cakes, fruit and ice-creams at all hours.

By the time my daughter was three, having shopped with me frequently in the Lambeth Walk, and listened to conversations going on round her, she was aware that there were differences of vocabulary between the home and the street, and having said very firmly: ‘Oh, bugger the thing’ when we lost a bus one

day, she turned an enquiring eye on me before I had recovered the power of speech and said, ‘I expect I shouldn’t have said that?’ Interestingly enough, I only heard bad language from either of the children on one other occasion, when the perpetrator of the word was quite as startled to find herself saying it, as I was to hear it. However, my son once confessed that he said all sorts of things at school he wouldn’t have dreamed of saying at home.

From the time the children were about four, they went to play in the street with the others, and their speech rapidly deteriorated. I made only one attempt to prevent this, saying: ‘Why don’t you





lingual. When they read aloud, or said their prayers, they might have been attending any prep. school. When they were in the street, I sometimes found it difficult to believe that the sounds I heard came from the mouths of the same children. I stood outside a shop one day as Lorna went in, greeting some friends in passing in tones that to me were indistinguishable from their own. However, as they came out, they imitated her words in mock 'Oxford' English, and it was clear that their ears were aware of differences between their speech and hers of which I was quite unaware, and that this was a source of teasing.

They were free to bring children in to play or to go to the houses of their friends, but despite all this, perhaps because of it, they quickly became aware of differences between themselves and their friends. William was four when he asked one day: 'Why don't other people have books in their houses?' Long before they went to school there was trouble because whilst they were in bed, they could hear their contemporaries still playing outside. Once they started school, difficulties piled up, and they began to feel really underprivileged.

We could not afford frequent visits to the cinema and in any case, there was rarely anything we considered suitable for children to see, so that they hardly ever went to the 'Pictures'. This led to the plaintive wail: 'I didn't know what a film-star was till Pauline told me'. But worse was to come when television aerials began to sprout everywhere. The children begged us to get the 'tele'. Once again, we couldn't afford it, and in any case could not see when the children or ourselves could find time to 'look in' without sacrificing things that seemed much more worth-while. But we were really concerned when the children said: 'We can't talk to the others any more because they only want to talk about the

talk as Daddy and I do?' The reply, 'Because I prefer to talk like the other children,' seemed to me to be entirely convincing, and after that no attempts were made to correct their speech, even when Lorna worked really hard to drop her aitches. However, we became aware after a time that the children were bi-

"tele". We thought this an exaggeration until the day when Lorna's teacher asked her class of forty-one to describe their favourite programme. My daughter was found in tears soon after, because she was the only child in the class without television in the home. No wonder our children treasured every opportunity of watching in someone else's home so that they could acquire a few crumbs for a conversational feast with the others!

Bed-time and pocket money have been constant sources of friction and tears. 'The boys called me a cissie and laughed at me when we all had to tell teacher what time we went to bed.' 'Nobody at my age (ten) only has half a crown a week.' Even our choice of comics was wrong!

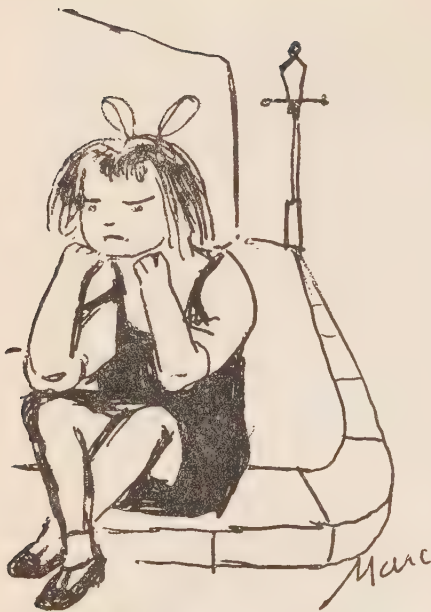
Cultural differences presented another problem. My husband and I love music, and have taken the children to occasional concerts from an early age. One day, walking home after a Yehudi Menuhin recital through which they had sat in rapt attention, we suggested that they would have something to tell the others the next day. 'No,' said William, 'The boys would say I was a wet. It would have been different if it had been Elvis Presley.'

But not only did disciplinary and cultural differences reveal themselves quite sharply. The children became aware of other differences in outlook. Lorna (who was always able to analyse and express her difficulties) was broken-hearted after family prayers one night. When asked what was the reason for her tears, she sobbed: 'I don't *want* to be different. *Why* am I different?' On being pressed for an explanation she said that in school that day teacher had been angry and had punished the class. 'All the others said it wasn't fair, but I knew it *was* fair. That sort of thing is always happening. I don't *think* like them. We don't have the same ideas, but I don't

want to be different.' When I tried to explain (she was now nearly eleven) that as Christians we would frequently find ourselves with different ideas, she became quieter and eventually said: 'None of the others go to church with their Mothers and Fathers,' and I thought that was probably true.

William was never made unhappy by the differences in the way that Lorna was, because he had not the same passionate desire for identification with the others. He simply kept quiet about all the things that 'the other kids won't understand', but he was undoubtedly as conscious of differences. On one occasion when he booked to go on the school





journey, he came home and reported: 'Mr. G-- said we could take a few shillings every week towards the cost, but I told him we didn't do things that way, and that we'd pay cash.'

Before they were eleven, both the children elected to go to boardingschool. We had never considered this—a local Grammar School had seemed the next

inevitable step, but this was their choice, and they were fortunate enough to get places at a school where fees are related to income. Neither of them could explain why they wanted to go away, but now they are living in a community where all wear the same uniform, and have the same pocket-money; where no one sees television, and all see the same occasional film; where they all go to bed early, and church twice on Sunday and Family Prayers every night is the rule—now they are more content. So far, their becoming 'Boarding School kids' has not made insuperable social problems for them during holidays at home.

We did our best. We made no attempt to keep up with the Joneses nor did we go out of our way to be different from them. We were content to bring up our children in what, not so long ago, would have been called a 'working class' area. We are very happy in it—we wouldn't live anywhere else, and have a real sense of belonging. But the inevitable problems that confront a Christian family in a non-Christian society today are made much more acute when social and cultural differences are added, and we are glad that, for the time being at any rate, the children have found their own way out.

D.A.N.

Reprinting from Frontier

In response to many enquiries we would like to make it known that we are happy for any of our articles to be quoted or reprinted so long as we are told in advance and acknowledgment is made to the source.—Ed.

A. H. HOURANI

Christians and Muslims

A review of KENNETH CRAGG: *Sandals at the Mosque*: Christian Presence Amid Islam (SCM Press, London. 160 pages. 12s. 6d.); and M. KAMEL HUSSEIN: *City of Wrong: A Friday in Jerusalem*. Translated with an introduction by Kenneth Cragg. (Djambatan, Amsterdam. 225 pages. £1 5s. 6d.)

IN a learned and brilliant book recently published, Professor Zaehner has drawn a distinction between two types of religion, in terms not only of their answers to questions but of the questions themselves. On the one side stand Judaism and Christianity, on the other Hinduism and Buddhism:

... whereas the Christian starts with the idea of God, the Hindu and Buddhist do not: they start with the idea of the human soul. Basically they are not interested in what we should call God at all: they are interested in the realization here and now of a state of existence in which time and space and causation are transcended and obliterated; they aim at the realization, the felt experience of immortality. . . . On the one side you find claims to exclusive truth through revelation, on the other you find a total indifference to so-called dogma and a readiness to admit truth in all and any religious manifestation. On the one side you find prophets claiming to speak in God's name, on the other sages interested only in piercing through to the immortal ground of their soul.¹

If this division be accepted, it is clear that Islam stands on the same side as Christianity, for it too is concerned with God, revelation, moral responsibility and the Last Things. But of course there is a difference. Christianity came before Islam in time, and from the beginning Islam took, so to speak, official notice of Christianity, recognized it as a valid revelation and Jesus as an authentic prophet, one of the line which ended in Muhammad, 'the Seal of the Prophets'. For Christians, however, it is, to say the least, a matter of doubt whether and in what sense the Islamic revelation can be regarded as valid: what need can there be for prophecy, when the event to which the line of prophets pointed has already occurred, what purpose in a further evangelical preparation. when that which the ages have prepared has come to pass in the fulness of time? There is also of course another difference even more important: Muslims accept Jesus as a prophet, but do not believe He was Christ, the Son of God. They do not believe in the Incarnation, the Redemption or the Trinity, and they find it difficult to understand that Christians really believe in them.

¹ R. C. Zaehner: *At Sundry Times*. (Faber & Faber, London, 1958), pp. 16-20.

Thus, quite apart from political and social tensions, which however old are nevertheless accidental, there is an inescapable religious tension between Christians and Muslims, and in a sense it is reflected in a tension inside each religion. Muslims accept Christianity as *they* interpret it and reject it as Christians interpret it: but—to take the matter one step further—in a certain type of mystical theology Islam draws near to Christianity. On the other hand, the Christian attitude towards Islam ranges all the way from utter rejection of the validity and even the sincerity of Muhammad's claims to the acknowledgment not only that there can be an authentic experience of God in Islam but that in some sense Muhammad must have been a Prophet. To quote Professor Zaehner again:

The Quran is, in fact, the quintessence of prophecy. In it you have, as in no other book, the sense of an absolutely overwhelming being proclaiming Himself to a people that had not known Him. . . . Nowhere else is God revealed—if revelation it can be called—as so utterly inscrutable, so tremendous, and so mysterious. That Muhammad was a genuine prophet and that the authentic voice of prophecy made itself heard through him, I for one find it impossible to disbelieve on any rational grounds. . . .¹

Between total acceptance and total rejection there are innumerable gradations; where among them shall we place Canon Cragg's new book? He is one of our finest Islamic scholars, has lived among Muslims, and is well fitted to write about the Christian presence in Islam. He has given us a difficult, subtly expressed book written out of a fine religious sensibility as well as wide knowledge. It is not easy to define his attitude to Islam in a few words, and in a sense this is a measure of his understanding of the problems involved, and his refusal to resolve the inescapable tension in some mechanical way. Like Professor Zaehner, he emphasizes that Christianity and Islam deal fundamentally with the same things—'prophecy, worship, prayer, mercy, law, scriptures, patriarchs, God's signs in nature, creation and sin—all . . . religious categories having to do with the Divine relation to the human situation'. But he knows also that

there is a difference between a revelation that contents itself with law, and a revelation that brings personality: . . . that whereas the Divine mercy in Christ is pledged to man's renewal in grace, in Islam it is related in unpledged form to his pardon under law.²

Canon Cragg walks skilfully on the tightrope between identity and difference, but every now and then he seems in danger of slipping.

¹ *Ibid.*, p. 27.

² *Sandals at the Mosque*, pp. 91-2.

From sheer desire to be fair, to put the case for Islam at its strongest, he does sometimes seem to come near to reading Christian meanings into Islamic concepts. Canon Cragg would reply that he is not describing Islam as most Muslims believe and live it, but is trying to hint at its 'ultimate dimensions'. It seems to us that a Christian can write about Islam in two ways. He can write about it as it exists and has existed (and if he does so it is only right and charitable that he should, like Canon Cragg, describe it at its best), or he can write about the truth of Islam, which is Christianity; but between the two is there room for a third entity, an ideal Islam which has a Christian soul but nevertheless is not Christianity?

Dr Hussein's book may seem at first sight a book of the same type, written from the other side, an attempt by a believing Muslim to uncover the Muslim presence in Christianity. This work is, the dust-cover tells us, 'the first ever written in the world of Islam, which makes a thorough study of the central theme of the Christian faith,' that is to say, the Crucifixion. The reader who takes these words in their most obvious sense may be disappointed; for, in that sense, the book is not about the Crucifixion at all.

Any book about the Crucifixion would surely have to ask whether the Jesus who was crucified was the Son of God; and a book by a Muslim would also have to ask whether Jesus was crucified at all, for orthodox Muslims, on the authority of the *Quran*, have always claimed that, at some undetermined moment in the process which began with His arrest and ended with the Crucifixion, Jesus was raptured into heaven and someone else was killed in His place.

To both these questions Dr Hussein gives the orthodox Muslim answer. Jesus for him is a great moral teacher, to be regarded with reverence, as Muslim theology has always regarded Him; but He is the Jesus of Islam—the prophet Isa, to give Him His Muslim name—not the Redeemer of Christian doctrine. He was condemned to be crucified but not actually killed; 'God raised him unto Him in a way we can leave unexplained'. This the author asserts in passing, almost casually, and indeed from his point of view it does not matter whether Jesus was killed or not. Since He was an apostle, it is what He said, the content of His message, which is crucial. What He did and how He died have only a derived importance, in so far as they explain the message or guarantee its authenticity; the Crucifixion, even had it taken place, would have been less important than the Sermon on the Mount. It would even, in a sense, have been unworthy of Jesus, and unworthy of

the divine source of prophecy; for it would have shown weakness, and 'when was weakness one of the attributes of God?' This question uncovers a whole world of difference between Muslim and Christian thought.

In another sense however the book *is* about the Crucifixion. As Canon Cragg points out in his introduction, the Cross has two faces:

The Cross is not only a redemptive demand . . . it is also, seen from the manward side, the deed of rejection in which men registered their verdict against the teaching and personality of Jesus.¹

Dr Hussein's book is first of all a study of that 'deed of rejection', of the collective guilt of those who condemned Jesus. The study is made by means of a series of imaginative reconstructions of what went on in the minds of those who were involved in some way in the tragedy which ended on a Friday in Jerusalem—of Pilate and Caiaphas, Lazarus and Mary Magdalene, the disciples and several symbolic figures whom the author seems to have invented. The bulk of the book indeed consists of this series of soliloquies, dialogues, and narratives, connected by links of commentary. Not all the studies are of equal interest: that of Mary Magdalene has a sort of perverse sentimentalism not unlike a design by Aubrey Beardsley, but there is real depth of insight in that of Caiaphas, who would have been perfectly prepared to welcome Jesus if He had only come at a more convenient time:

Why has this man brought his teaching particularly to us? . . . I admire what he proclaims enormously. But I don't want his religion established here among us. In our present emergency what we need most of all is quietness, inner cohesion and unity.²

Dr Hussein is not only writing about the guilt of those who condemned Jesus, he is writing about all human guilt; the condemnation of Jesus had its own poignancy, but was not different in kind from other sinful acts. It is Dr Hussein's purpose to illustrate two propositions about human nature and morality: the first, that individuals are morally responsible not only for what they do but for what society does in their name, and when society commits crimes to further its interests, every individual member of it shares the guilt in some way and to some degree; the second, that such crimes are committed because men go against the dictates of their conscience.

The principles of conscience, Dr Hussein maintains, are laws of nature just as are those of physics or biology. All created beings obey laws, but there is a hierarchy of laws which corresponds to the order

¹ *City of Wrong*, XII.

² *Ibid.*, p. 53.

of complexity in created things. The laws of reason are 'higher' than those of biology; but the laws of conscience are higher still, and give reason its limits and the ends it should pursue. These laws of conscience differ from 'lower' types of law because they have no material force to compel men to obey them; man is free, and only obeys by a 'spiritual compulsion'. Sin arises when the spiritual compulsion does not work as it should do, and that may happen in either of two ways: when conscience can no longer restrain human intelligence within the bounds of morality, and when, at the other extreme, it grows 'more domineering, while reason paled and natural vigour dwindled'. When a man or a society is healthy, the two fulfil their natural roles:

Reason is constituted by its nature to direct. The nature of conscience is to restrain and warn. If each only adhered to its natural role the good effects of both would prevail. But to expect conscience to be a guide and reason a curb is to ask what is not within the nature of either.¹

Abstract as this may seem, it has practical implications; the book is more of a tract for the times, even more political, than it appears at first sight. Its total denunciation of war reflects the universal problem of our time: 'Man has no right to bring about the death or suffering of anyone on any ground whatsoever'. But it is also a sermon directed specifically at the Muslim community. The distinction it makes between the realm of reason and that of religion may seem a truism to a Western reader accustomed to the Christian distinction of the two realms, and to the concept of Natural Law; but it has quite another significance when drawn within a Muslim community, for the religious law of Islam has claimed to provide a detailed code of ideal morality, social as well as individual. When Dr Hussein says that religion has essentially the negative function of setting limits which reason must not infringe, and that it can only influence the social and political order in this indirect and negative way, he is in fact claiming for society the right to create its own institutions and laws in the light of changing social needs and in disregard of tradition.

He is not, of course, the first Muslim in modern times to make such a claim. To distinguish the sphere of religious doctrine from that of social legislation was indeed one of the purposes of that 'Islamic modernism' of which the greatest figure was another Egyptian, Shaikh Muhammad Abdu. The effect if not the purpose of the modernist writings was subtly, perhaps not always consciously, to re-interpret the concepts of Islamic thought in the light of the scientific naturalism of

¹ *City of Wrong*, p. 209.

nineteenth century Europe. For all the originality of his literary method, Dr Hussein is a belated follower of this school of thought.

Perhaps the most interesting part of his book is the terminal note on the psychology of the disciples, and the effect on them of their failure to strike a blow to save Jesus. It is on this level of human psychology, the author suggests, that the difference between the great religions can be found. The essential teaching of all religions is the same; all reduce themselves to 'the three fundamentals: faith, love and restraint'. But the human response of Muslims, Christians and Jews to the prophetic message was different. It is the author's thesis that there took place, in the early history of each of the three communities, an event which shaped its psychic structure—a 'traumatic' event, to adapt an expression of the psychologists. For the Jews, this event was the Exodus, 'the escape of the Jews from certain and utter annihilation by a most extraordinary miracle', the effect of which has been the co-existence of abject despair and unbounded hope in the mind of the Jews. In the history of Islam, it was the little fight of Badr, when a small number of Muslims defended their prophet successfully against a larger force of the fighting-men of Quraysh. In Christian history, it was the failure of the disciples to save their Master:

Such a psychological stress could not be without effect on their psyche. Is it not just possible that such effects can be inherited? The best Christian in his most sublime moments is a sad man.¹

If, as Dr Hussein believes, Islam and Christianity are fundamentally the same, then clearly the only essential difference between them will lie in the human response. But it will seem to Christians that Dr Hussein has misjudged their response because he has not fully grasped what it is to which they believe they are responding. Missing the Crucifixion and the Incarnation, he has missed a whole dimension of Christian psychology, the joy born of

. . . the good news of peace—the peace of personal wholeness for man and of the acknowledged worship of God. . . . If it is the Muslim sense of the adequacy of law alone, and of a mercy that has no Cross at its heart, which makes the Christian faith in Christ crucified so strange an enigma, then by the same token, that faith must be the heart of the relevance of the Gospel of peace to men in Islam.²

¹ *City of Wrong*, p. 224.

² *Sandals at the Mosque*, p. 135.

R. F. TREDGOLD

Religion and Mental Health

NINETEEN-SIXTY is World Mental Health Year; and though its aims are not so clear cut as World Geophysical Year, or as appealing as World Refugee Year, they may in the long run be even more important. The idea came from the World Federation for Mental Health, and various activities have been undertaken by that body and by the National Association for Mental Health—but they are severely limited by lack of funds. So there is grave need for each one of us as an individual to ask ‘What can I do?’

One way which can certainly be taken to forward mental health is to seize the moment to develop closer collaboration between the churches on the one hand and the medical profession on the other, and psychiatrists in particular. This collaboration has been slowly growing for years, and it now seems opportune to discuss in detail some of the differences—in outlook, aims and background—between the two, as well as some of their common ground.

In an effort to provoke further thought, the current issue of *Mental Health*—the journal of the National Association for Mental Health—has been devoted to this topic: and presents contributions from various points of view. The fundamental religious needs of the sick are described by a psychiatrist well known for her work within a religious framework—Dr Joan Mackworth: a mental hospital chaplain, the Rev Norman Autton, suggests in detail improvements of collaboration possible: and the Rev Cyril Ogden voices many people’s personal anxieties in a striking article entitled ‘Terrible God’. At the same time an account is given of the work

of various bodies who are already in the field, working to promote further understanding and collaboration: and an editorial attempts to clear up some of the confusion which arises from the use, or mis-use, of terms such as mind, soul and spirit, without any clear idea as to what each means or even whether they differ from each other. This journal has been welcomed by messages from the Archbishop of Canterbury, the Cardinal Archbishop of Westminster, and the Moderator of the Federal Free Church Council.

But means of co-operation will become more evident, and differences of opinion will be removed best by the personal understanding that comes from meeting in small groups. These are in fact occurring here and there: and clergy and church workers have invited the help of psychiatrists and psychiatric social workers to lead discussions or to give addresses, even in church. There is as yet little sign of psychiatrists, or any other doctors, calling in the help of the clergy in similar discussions, though they do of course ask for their help over individual patients. Many meetings of

this kind follow a common plan. The psychiatrist is invited by members of the congregation whom he would regard as 'progressive'; he then has to spend a little time defending himself against attacks which are open or more often veiled by politeness, that accuse him of lack of faith and lack of moral standards, simply because he is a psychiatrist. Dr Répond has recalled the earlier views of priests in the Valais, to whom his work made him seem at first sight an emissary of the devil. Clearly it is up to the psychiatrist to demonstrate his sincere convictions, even if he is not yet a saint.

On the other hand, there will be in his audience a few members whose views and attitude to life are based on their own personal conversion and revelation and who therefore have no need of logic or reasoned argument to direct how they shall now behave to their fellows in need of help. It is difficult for the psychiatrist, whose training in the discipline of medical diagnosis and treatment makes him eschew such intuitive and impetuous judgments, to accept them as God-given as sincerely as their possessors do: and he may well

be concerned as to the effect such dogmatic and authoritative statements have on a patient who is, say, inadequate and depressed. Surely here it is up to the lay worker to demonstrate his willingness to learn some skill, even if he is not yet an expert. Yet these are the teething troubles of collaboration: they can be overcome by patience and tolerance and closer acquaintance.

It is possible that more formal teaching during the training of both clergy and doctors would be of benefit. Psychiatrists have in fact been invited to address students of theological colleges on mental health and a constructive approach to mental illness. There is nothing taught to the medical student as to what spiritual health is, or how it may affect the working of body or mind: but this is not very surprising for there seems very little taught in church either.

How best each side can help the other in any particular place or problem is thus itself a matter on which discussions could well take place: and they may be more fruitful in the parish or hospital, than at high level conferences between the leaders of the professions concerned.

Bridge the gap between Doctors and Clergy

The Spring issue of *Mental Health*, edited by Dr R. F. Tredgold, the author of the foregoing article, is primarily concerned with efforts now being made to bridge the gap between ministers of religion and doctors. Contributors include the Archbishop of Canterbury and other well-known people.

Mental Health (price 2s. 6d.) may be obtained from the National Association for Mental Health (Publications Department), 39 Queen Anne Street, London, W1.

The Church and State in Modern Sweden

*A*MONG the Western Churches that have sprung out of undivided Christendom, the relationship with the State is perhaps bound to be delicate and complicated. The chief complicating factors have been the removal of the Emperor to the East, the growth of the temporal power of the Pope, the custom of criticizing princes, and, in some parts, the traditional Lutheran doctrine of the relationship of the Church to the head of the State, the Christian prince. With the development of nationalism, and especially since the Reformation, the State from its side has often distorted the relationship in attempts to satisfy its need for protection, allies, money or an heir. Each unit of 'State' or 'Church' exists therefore with its own current solution of an inherent problem. The following article describes in outline the relationship as it stands in Sweden at the present day.

A Swedish subject automatically belongs to the Church unless he has gone to the trouble of abjuring his connection with it. The State Church comprises over 95 per cent of the population. The exceptions are those born and brought up in the sects, who preserve their deliberate opposition to the Church. An important result as regards Church and State is that any member is eligible to represent the Church if need be. No further qualification is required, not even baptism.

To start from the status of the individual in this way may seem strange. Yet in a country such as Sweden, with a long tradition of democracy and some years' experience of government under the Social Democratic party, it is the massed individual that has, and indeed expects to have, the preponderant effect in secular government. Public opinion can imagine nothing else but universal suffrage, and assumes that church government should conform to the shape of secular government.

This is seen, for instance, in the *Kyrkomote* or Church Assembly. The Church Assembly has power to propose its own reforms. It is composed of bishops, priests and laity according to a definite scale of representation, and votes changes in church law by a simple majority. There is no division into an upper and a lower house and all votes are equal. It is typical, moreover, of the present relation of Church and State that the lay representation has been increased until it now outnumbers that of the bishops and priests combined—by fifty-seven to forty-three. It must not be forgotten that these laity are eligible simply by virtue of their citizenship.

As might be expected, these proposed laws of the Church Assembly must be ratified by the State according to the ordinary Parliamentary procedure for secular affairs. That is to say, they come under the full blast of secular criticism, opposition and misunderstanding, which may well contain a certain amount of

sectarian prejudice against the established Church.

There is also a reverse procedure. The State may initiate and pass an act for the reform of the Church, summon a Church Assembly, and present the act for its ratification. In theory the Church Assembly can vote it down, but the Government can apply a veto to the decision of the Church Assembly, or simply dismiss it altogether. The Church's power of making its voice heard is further limited by the fact that the Church has no means of limiting membership of the Church Assembly to those who may be depended upon to judge matters from another point of view than the secular. For the dominant lay representatives are not chosen by the Church or from church sources. They are the elected representatives, not of an equivalent of the Parochial Church Council, but of the Parish Council, which is an entirely secular organization.

In so politically conscious a country as Sweden, moreover, the Parish Council is often a politically dominated one. If it happens that a church reform is given a political flavour, the odds are that the lay representative has been chosen for his political reliability. There is no need to ensure that he is instructed in church matters, or even a communicant. In fact he can be an unbaptised adherent of some sect, if only he has not formally broken his connection with the State Church. So far as law-making goes, therefore, the balance between Church and State has been largely lost. Instead of two independent and mutually necessary voices, one secular, one religious, there is the dangerous likelihood of two secular voices, one superior and one subordinate.

Another meeting-point of Church and State appears in the appointment of bishops. The new bishop is appointed from a list of three presented to the

representative of the State. These three names are those of the three obtaining most votes from the electors of the vacant diocese. At present, these electors are the clergy of the diocese, but a recently proposed reform seeks to extend electoral powers to an equal number of the laity. If this reform comes into play about two years from now, it is clear that the same sort of danger as now affects the Church Assembly will also affect the election of bishops. The same danger is already inherent in the mode of preferment for priests. They too are elected. Each of three candidates for the parish preach and take a service on three successive Sundays in the parish concerned, and their hope of preferment depends on the voting that follows. It has happened that the good and intelligible purpose of the election has been swamped by the votes of those who in practice are sectarians, or else merely nominal members of the Church, who use their votes to keep out a priest whose views, religious or political, are not their own.

An interesting and more positive side of the Church-State relationship comes from the old church custom of keeping unusually full and accurate parish records. These seem to have been recognized early by the State as a valuable foundation for the day-to-day workings of bureaucracy. At all events, the clergy in a Swedish parish find themselves acting as unpaid registrars. It is a laborious work which takes much of their time from more evident ways of fulfilling their ministry, but it does bring them into close, if formal, contact with men who otherwise would never speak to a priest from one year's end to another. Moreover, by State law, those petitioning for a divorce must first have been to see the parish priest, with the aim of giving him a chance to resolve the deadlock. In most cases, no doubt, the hope

of reconciliation is long past. Nevertheless it is worth noticing how the State still continues to make a pastoral use of its clergy.

The State also acts as tax-collector for the Church. The Church is not paid by the State, but assesses each parish according to its needs and its income and submits the figures to the State department for collection along with the ordinary secular taxes.

It is not difficult to see that the emphasis on democratic methods of government in the Church, along with the welding of the ministry into the bureaucracy of the country might lead to the view that the Church is a branch of the State, and the ministry a part of the civil service. It is perhaps both a cause and an effect of this view that there is a Minister for Religion in the Government. And indeed the Government both can and does control the number of clergy by means of the number of posts and parishes it is willing to authorize. Certainly the Church's officers are treated as government servants in the sense that they may be delated by private

persons for breach of their duty to the State if some of their religious pronouncements are thought to oppose the order of society or the will of the Government.

In many ways the relation of Church and State in Sweden reveals the interesting and sometimes alarming effect of the Lutheran doctrine of Church and State outliving its time. As first promulgated it left each principedom free to choose its own path, Protestant or Catholic, and then created a sort of peace in a troubled Europe by limiting and at the same time protecting each Protestant group by setting it under the rule and within the bounds of the secular prince. Church and State were co-extensive. At this period the opinion that each citizen was automatically a member of the Church had some meaning. Democratic teaching and secular necessities have since germinated the dangerous idea that as no doubt the Church and State are identical in membership, therefore the Church may well be best understood as a department of State, not having or needing a voice of its own.

THANK YOU

We would like to give a very warm thank you to the friends who so kindly responded to the invitation in our last issue to contribute something over and above the subscription to FRONTIER as a contribution to the heavy expenses of production. This helps us to continue selling FRONTIER at its present price for the benefit of those who cannot afford more.—*Ed.*

No Easy Answer

A number of unusually stimulating study outlines have been issued by the World Student Federation in preparation for their Study Conference *The Life and Mission of the Church* which is taking place in Strasbourg in July this year. A friend of FRONTIER has written one of these, on 'Has Christianity a Future?' One section of this is a most effective example of self-criticism of the church. No doubt there are answers, but they are not easy answers.

'Christians often produce what they believe is a trump card—the Church. "Meet Christians," they say, "join the Church—and all will become plain to you." But to the modern world, the Church is not a trump card, winning the game for Christian belief. On the contrary, the actual Church is a scandal.

'Christians should never forget how closely the Church has been allied with worldly power in an effort to *force* people to accept Christian belief. The Church in its struggles with the Roman Empire was attractive—but only a few years separated the last Christian martyrdoms from the first examples of Christians putting each other to death for heresy, by arrangement with the Christian Emperor! There is something intensely repugnant to the modern mind in the spectacle of Christians excommunicating and murdering each other because of controversies concerning the nature of Jesus Christ, yet Christian theology still seems to be proud of these "Christological" Councils, and students still have to study them carefully. In the Middle Ages, the Church possessed almost complete power. It had the opportunity of showing what it could do. And what did it do? Many good things, no doubt; but also terrible things, from which since the Renaissance modern man is glad to have escaped. When the unity of the Middle Ages split at the Reformation, both Catholics and Protestants continued to persecute when they had the chance (only when they were in the minority did they send up pathetic pleas for tolerance).

'Within the Church, there is much talk about "fellowship". But has the Church in history proved its claim to have discovered the secret by which we can live

together in peace and love? The modern world looks at the facts, and these show how dishonest much of the Christians' talk is. It is not only a question of petty quarrels between individuals (scandalous as that may be). Whole churches are divided from each other.

'Look at the divisions of Christians! In Africa and India, many tribes and villages which had never heard of Jesus Christ had learned how to live together—and then the Christians came, with their many churches and many sects, and the tribe or village had lost its unity, for now some were Roman Catholics, some Methodists, some Pentecostalists, etc., etc. After this, how can the Church dare to preach "peace"?

'Look at the dictatorship of the Christian clergy! In the eyes of the freedom-loving modern world, Protestant preachers are just as bad as Catholic priests. They do not trust the people. They get as much authority as possible into their own hands. They teach that those who disagree with them will go to hell. They try to prevent people asking questions or hearing any other teachers. They are indifferent to the hopes of ordinary people, and often actively hostile towards their pleasures. After this, how can the Church dare to speak about "community"?

'Look, too, at the laziness of the Christian laity. Most Christians seem to regard their religion as something which will bring comfort to them on Sunday, or at a crisis in life (baptisms, marriages, funerals, etc.). Their religion makes little difference to the way they live—or perhaps it does make this difference; it encourages them in their selfishness (they are always asking God for things for themselves) and their unreality (they are always singing sentimental hymns which have no relation at all to the real world). An organization such as the Communist Party, where every member regards himself as a militant worker for social justice and makes many sacrifices for the cause, often seems to be morally superior to the Christian Church. . . .

If the students can face all this, and come through on the other side, they will be well prepared to talk with the world.

Letters to the Editor

DEAR SIR,

The article on 'Doing the Lambeth Walk' has aroused my keen interest for it raises a big problem, incident to post-war social changes, which is often underestimated. In changing over from a more or less segregated system of education to one founded roughly on residential areas, we are following the American pattern and it is usually assumed that all will be well without special forethought. But as I found many years ago when studying Child Guidance Clinics and schools in the USA this is not always true. Mrs N.'s article gives some indication of the serious strain the situation may impose on the imagination of the parents and the adaptability of the children. Deep resentments may result. Why does the experiment sometimes fail?

I suggest it was largely because the parents had not sufficiently thought out the inevitable difficulties and how best to meet them. Mrs N. claims that they wanted their children to mix with the neighbours' children and to form part of the local community. In reality that was the last thing they wanted: they did not accept local standards of accent, language and social behaviour. I'm not blaming them, but naturally the boy and girl were confused and did not know what to imitate and what to reject. Every child has to make some such adaptation between the worlds of school and home but here the difference is too sharp and came too early: it takes an adult, secure in his own ideals, to tackle such a problem.

The moral is, it seems to me, that parents should do what they can (as they have been driven to do in America) to avoid a school where the differences will be too great. A narrow gap can and should be bridged. It should also be possible to do more than the N.'s seem to have done (and I hope they will forgive me if I have misinterpreted their account) to interpret the varying standard of the neighbourhood to their children. Surely they didn't allow their young son to get away with a priggish criticism of his companion's habit of paying by instalments instead of cash down: this is often the most sensible

thing to do. Children always need to be helped to distinguish gradually between the essentials of Christian conduct, and conventions which vary according to class or family custom.

A side-issue which Mrs N. dismisses rather lightly is 'playing in the street'. Here middle-class people are breaking an age-long taboo (in England not in Scotland) and are much more happy-go-lucky than more experienced working class or American mothers. I have seen astounding examples of gravely delinquent habits up to car stealing and sexual promiscuity allowed to get hold of children from good homes whose parents thought it very progressive to turn a blind eye. If the father or mother is really part of the community they ought to be on such terms with a senior police officer or probation officer that they can find out when their children's 'gang' is going beyond normal high-spirited play. These problems are going to face millions of young couples in the near future. I suggest they need much more thinking out and this is the excuse for my letter.

Yours faithfully,

LETTITIA FAIRFIELD

60 Beaufort Mansions,
London, SW3.

DEAR SIR,

The article by Dr John B. Wyon on 'Why do people have so many babies?' in the Spring number of *FRONTIER* pinpoints a pressing problem, but it does not touch the basic issues of the situation.

However one may explain the first chapters of Genesis one cannot, as a Christian, forget that the fall of man was the primary cause for all the problems among nations, and until the fall of man is, so to speak, righted, there will be no adequate solution to warfare—whether it is atomic or conventional—to epidemic diseases, to famine, to over-population, etc. Am I being too naïve when I state that the over-population of the world is not due to too many babies being born, but to the fact that the babies when they are born have not the space to move or the food to eat, and that these two evils are the direct result of the

selfishness of man? I believe it could be shown that there is a sufficient amount of space in the world, not only for this generation but for many generations yet to come if we would cease national selfishness and permit certain areas of the world, where immigration is now restricted for political reasons, to be populated. Mankind is spending many billions of pounds in creating tools of destruction, but if this amount of money were spent in reclaiming certain areas of the world from insect pests, which prevent valuable land being used for grazing, the overall food supply of the world would be sufficient. With our knowledge of atomic energy we could make the Sahara blossom like a rose!

Surely the answer to all these problems—and this has not been even mentioned by Dr Wyon—is the Second Advent. Do not all these disastrous events presage the near Coming of our Lord? By this phrase I do not mean that we can fix a definite date for His Coming, but as His First Advent was prophesied so will the prophecies of His Second Advent be fulfilled. If the Church of Christ spent more of its efforts in thinking about and propagating the Biblical answer to the world's problems there would be a better chance

of their ultimate solution, for I personally believe that we retard His Coming by our faithlessness.

I am, Sir,

Yours faithfully,

ROBERT G. COCHRANE

11a Weymouth Street,
London, W1.

(I agree that if it were not for the selfishness of man, past and present, there would be space and food for all the babies that would be born, and that when our Lord comes again all the problems will be at an end. Moreover, I find it easy to believe that we 'retard His Coming by our faithlessness'. Yet this is not a sufficient answer. We cannot be sure that we have not misread the signs as much as the early Christians who expected our Lord to come again in their own time. So while we ought to be ready for the Lord's coming every day, we must plan for the possibility of immense ages ahead of humanity, and in the meantime the consequences of the Fall are with us. In this fallen world it is a fact that there is a problem of population and it would be heartless if Christians did not try to see what can be done to prevent misery even in a world where most people do not live in countries that are even nominally Christian.—Ed.)

Stewardship in Russia

The Russian churches are entirely dependent on the free-will offerings of believers who are not, for the most part, well off . . . The Orthodox priests live well and the higher clergy enjoy a modest splendour that might well be the envy of English bishops in this frugal age. The sale of candles in churches and offerings given for baptisms, weddings, and funerals, provide a steady income. It is possible indeed that excessive material prosperity may once again corrupt the Church. One of the charges in a recent Press attack on a bishop was that he was wealthy and had bought a house. This line of attack may be effective with Russian intellectuals. In their longing for absolutes they are ready to suspect 'fat priests' of compromising with the world and the régime.

John Lawrence. *A History of Russia* (pp. 343–344).
Farrer, Straus & Cudahy, New York.

From Medieval Guild to Technical College

ENGLISH further education cannot be understood without realizing that virtually everything that exists in it has come into existence as the conscious answer to a demand arising from industry or from individual workers. Where something does not exist, it is because no effective demand for it has been made.

This statement from the Crowther Report expresses well enough the hidden strength of the technical college. The management of full employment, with its much greater need for a responsible attitude to work and its challenge to greater output per man as the only way further to raise living standards, has brought a sense of our dependence on education as the key to advance. But the technical college is not simply a response to the demands of industry. The fact that in England the response, even on its lowest levels of technicians and craftsmen, has been made in this way and not, as in France, on the pattern of a factory school, implies a criticism of industry.

The technical colleges are planned to cater for differing technical needs, and often specialize in subjects which serve the need of local industry. As such they have to cope with a great variety of students and vocational subjects. (The Germans have counted 600 different occupational subjects!) The courses range from a year's full-time course of pre-apprenticeship training for boys from the secondary modern school, through the one-day-a-week courses for boys at varying stages of apprenticeship, to block-release and sandwich courses at

the more advanced institutions of graduate and post-graduate training. Nine colleges have been designated Colleges of Advanced Technology. These are fast becoming independently governed and their staff enjoy greater freedom to plan their courses and have more time for research. There are twenty-two regional colleges of undergraduate level, and 160 area colleges for studies up to Higher National Certificate which is equated with a pass-degree standard. Eight National Colleges serve the special needs of industries such as mining and building. Finally, there are about 300 local colleges which go under the names of College of Further Education, Technical College or Institute. Together, they already take up 14 per cent of the total of men graduate teachers in the public sector of education, but they employ 20 per cent of the 12,000 mathematics and science graduates and 75 per cent of the 2,000 technological graduates in teaching.

The greatest growth since before the war has been in the part-time day courses. The number of students has increased tenfold to 485,000, of whom 435,000 have a day off a week from their work for study: 306,000 of them are under nineteen. This great growth has

been due, first of all, to the fact that the new apprenticeship schemes, drawn up in a number of industries just after the war, provided for apprentices to receive one day off from work each week for the purpose of attending courses. Of the 598,000 boys insured in employment in 1958, 191,000 were being released for one day a week, but of the 585,000 girls registered in employment for the same year, only 50,000 were being released for a whole day's attendance at a technical college. This is understandable when it is remembered that the boys come from engineering and building trades where there are but few vacancies for girls. But it is felt, nevertheless, by an increasing number of staff, that girls of the same age should not have to suffer this disadvantage. But technical colleges can only follow the demands of industry.

The character of the local technical college, of which there are some 300 scattered throughout the country, is largely determined by the crafts and trades to be found in the district up to twenty miles around. They may have from 500 to 2,000 students, mostly under nineteen years of age, attending one-day-a-week courses. Other more adult people attend such recreational classes as dressmaking, carpentry, pottery, painting, a foreign language or one to improve their English. The bulk of the students are the young people who man our garages, help the masons who build our houses, grow our food, type our business letters and mend our burst pipes. Usually there is hardly a village up to twenty miles around which remains unaffected by the college.

Although there are obvious and severe limitations to a day-a-week system of education, the weekly visit of the young person to the college has a personal significance that many people would hardly suppose possible. The average young craftsman, after the initial resent-

ment of having to attend weekly classes to comply with his apprenticeship contract, becomes attached to the college as a centre of special interest. He learns the art and science of measurement and becomes familiar with the materials and techniques of his trade. He is trained in old and new methods of building, engineering or accounting. His hand and head are set to work on processes and things that are destined to occupy a large measure of his working life, and their quality will affect his character.

The fairly recent return throughout Europe to apprenticeship as a condition as well as a method of training the craftsman is due to the felt needs of industry in our time. In the basic crafts of building, for instance—mason, carpenter, plasterer, plumber, painter-decorator—there has been a great decline in the quality and opportunity of training on the actual building site. This is due to the small size of many firms and the increase in prefabrication. Thanks to the technical colleges, the decline is being arrested and a deeper understanding of craft and a fuller instruction in taste and workmanship is being inculcated.

It might be assumed on account of the buoyancy and performance of engineering and allied trades since the war that they have in no way been neglected. On the contrary, one of the most startling facts that emerges from the enquiry into the 'Recruitment to Skilled Trades' by Gertrude Williams was 'that apprentices are rarely, if ever, *taught* their trade', and that at present it would be difficult to find sufficient instructors of crafts to teach them.

The technical college, it would seem, provides a modern parallel to the earlier guild system. The express purpose of the guilds was to uphold the standards of the crafts by providing for the personal standards of the craftsman; likewise the technical colleges provide training and

education that will recover respect for the trade and restore confidence in the craftsman.

The technical college is already a social phenomenon which transcends on all sides its obvious purpose as a purely technical institution. It is becoming a place of training in appreciation and judgment for a large section of the 'bulge' population whose school education would otherwise be allowed to waste during their early years at work.

The young shop-girl who is allowed to attend a course on retail-trade comes into contact with staff from the art school and commerce departments who are deployed to give a fuller picture of her vocation and to improve her taste and skill. The young mechanic will know, through his course, that there is more to his craft than the day to day trivia of his first year at work. He will be guided beyond rule of thumb practice of his daily occupation to an insight into the precision required by the best standards of the craft. The young workshop engineer who is about to realize his

longstanding ambition 'to work the centre lathe' will know that he has been in touch with a larger technology.

The technical college is no substitute for adult education, in its older sense, in post-war England. For one thing, its members are mostly under nineteen. For them it provides recreational classes in arts and crafts and classes in foreign languages, and occasional lectures and films. It might be hoped, nonetheless, that in a small town, a technical college with its attractive buildings, would feed broader interests among large numbers of people, but evening classes are not conducive to a growth of this kind, and it is to be hoped that all or most evening classes will soon be given up. For the present, Further Education, in the older sense, still depends upon organizations such as the Workers' Educational Association and extra-mural delegacies.

The underlying interests of the Crowther and Albemarle Reports converge on the need for centres of liberal interests, such as the technical colleges might naturally become.

More Christians than Communists in Russia?

Materialist propaganda (in Russia) seems to be fairly successful in the short run but not in the long run. Most children in the towns, though perhaps not in the villages, leave school broken of the habit of going to church, but when they grow up and marry, they generally have their children baptised and taught to say their own prayers. Quite often the parents find their way back into the Church. Many a Russian who lives without the Church wants, when he comes to die, to be buried with a cross over his grave. A Church marriage, a Church burial, and the great feasts of the Church, have, as in other countries, a strong appeal to many. . . .

Besides the residual Christianity of the majority there is a burning faith to be found in a large minority. Religious statistics should always be used with caution, but the Baptists alone have about three million 'adherents' and are growing. The Orthodox Church is, of course, much larger. An unofficial estimate from a good source indicates that there are now between twenty-five and thirty million regular worshippers in the Russian Orthodox Church. The figure is credible. Even if a large discount is made, it remains clear that there are more believing Christians than convinced Communists in Russia.

John Lawrence. *A History of Russia* (pp. 342-343). Farrar, Straus & Cudahy, New York.

GILBERT KIRBY

A Missionary Umbrella

THE EVANGELICAL MISSIONARY ALLIANCE

THE Evangelical Missionary Alliance was officially constituted on 7 November, 1958, to replace the Fellowship of Inter-denominational Missionary Societies which started in 1941.

The so-called 'Faith Missions' were very conscious during the distressing years of World War II of the urgent need for closer co-operation. They readily acknowledged the part being played by 'Edinburgh House' covering many of their practical difficulties but still felt the need for closer liaison between themselves. Accordingly a letter summoning a conference of missionary leaders was sent out in April 1941.¹ A Conference was duly convened, it was agreed to form 'an Evangelical Fellowship of Missionary Societies', and a Standing Committee was elected.

One of the Committee's first actions was to forward the following resolution to Dr John R. Mott:

In view of the appeal of the Madras Conference for closer co-operation, this Conference of Secretaries and others associated with forty Faith and Inter-denominational Societies assures the International Missionary Council of its readiness at all times and in every way, to co-operate more fully in the task of world evangelization.

The original name chosen for this body was 'The Interdenominational Missionary Fellowship'; this was changed in 1946 to 'The Fellowship of Inter-

denominational Missionary Societies'. From the outset the new body tackled some of the most vital issues affecting missionary strategy. Particular consideration was given in the early years to missionary training.

In 1957 the Fellowship of Inter-denominational Missionary Societies died only to be reborn within a few months as the Evangelical Missionary Alliance. The basis of faith remained the same; the only significant change was that the new body was open to *all* evangelical societies, whether denominational, inter-denominational or undenominational. The Rev John Caiger was elected as Chairman of EMA and the Rev Gilbert Kirby was asked to serve as Secretary. The meeting at which the new Missionary Alliance was launched was remarkable for its sense of unanimity and expectancy.

At the time when EMA came to birth, evangelical societies were, in varying degrees, entertaining serious misgivings at the proposal to integrate the International Missionary Council with the World Council of Churches. 'Integration' was destined to remain a talking point with all the societies. Some had never enjoyed any relation with the Conference of British Missionary Societies so they were scarcely affected. Others who had been happy to be linked with 'Edinburgh House' were chary concerning the prospect of a formal relationship with the World Council of Churches.

¹ It was signed by Dr Thomas Cochran and the Rev Alexander McLeish of the World Dominion Movement, together with Messrs D. M. Miller, Norman Grubb, N. L. Gooden, Gilbert Dawson and the Rev A. Stuart McNairn.

Yet others, while perhaps not entirely favourable towards 'Integration', sensed it to be their duty to stay within the fold at least for the time being. Clearly the path that EMA was called to tread was beset with difficulties.

Mindful of the need for understanding and forbearance, the Committee of EMA declared its policy clearly at the outset and wrote this into the constitution:

Member-missions shall not be the subject of criticism or censure because of any other associations, national or international, in which they are involved, directly or indirectly, at home or on the field. Such relationship shall be deemed to be the private concern of each particular society.

This principle is rigidly adhered to with the result that, under the EMA 'umbrella', societies in membership of the Conference of British Missionary Societies, and those who are not, co-exist

under the happiest circumstances. Similarly, societies that have links in the USA with either IFMA or EFMA find themselves at one in EMA. The unifying bond is, of course, the common basis of faith.

EMA admits to full membership missionary societies which subscribe to the doctrinal basis and by their policies and practice commend themselves to the support of evangelical Christians. Associate membership is open to 'Theological and Bible Colleges which train men and women for the Mission fields, and other agencies which, although not missionary societies, serve the cause of Missions'. Personal members are also welcomed and, in the case of missionaries, these may join whether or not the society to which they owe allegiance is linked with EMA. At the time of writing there are over sixty societies and colleges affiliated to the Evangelical Missionary Alliance.

Russia on the Move

... It is now laid down that Soviet law is to be better respected in the future than in the past. So far, very few Russians understand what is involved in the rule of law, but Soviet law and its administration are now receiving closer attention and there are signs of a slow growth of a sense of law among the Russian people and their rulers. We are told that since the death of Stalin 'inner party democracy' has been restored. This means that in future the members of the Communist Party will have more freedom of discussion among themselves and it ought to mean that posts of influence inside the party will be filled by genuine election, but there is no indication of an intention to extend to others the limited freedom which is given to the members of the party. However, governments are not always able to calculate how much freedom they will permit. Elemental forces are in action. Russia is on the move.

John Lawrence. *A History of Russia* (p. 360).
Farrar, Straus & Cudahy, New York.

BOOK REVIEWS

Disarmament a Part of Defence

Nato in the 1960s. Alastair Buchan
(Weidenfeld & Nicolson.)

Assault at Arms. General Sir Ronald
Adam and Charles Judd. (Weiden-
feld & Nicolson, 5s.)

Mr Buchan's book is important not only for what is in it but because it shows that there is now in this country an institution—the Institute of Strategic Studies—engaged in the serious study of defence. Mr Buchan is its Director.

Nearly everyone will accept his plea for closer integration of NATO. There are a few who think in nineteenth century terms and seek self-sufficient defence. Unfortunately, one of these is 'General de Gaulle with his 'co-operation not co-ordination'. His vanity has seriously weakened our defence. If his disease spreads it would be disastrous to the Alliance.

When Mr Buchan recommends more conventional forces with greater mobility, his arguments are acceptable to most strategists, but of course more money would be needed. It can be argued that the percentage of our national income devoted to defence is the same as last year and that this figure represents the fifth step down in a steady annual decline which began in 1954. But there are strong political arguments against increased expenditure. Consider the outcry at our 'increased' expenditure this year on defence, although much of the 'increase' was merely deferred expenditure because of neglect of the conventional forces since 1957.

Another of Mr Buchan's recommendations raises even greater political problems. He wants NATO to have the nuclear deterrent with bombers and missiles to carry it to selected targets inside Russia. The US missiles and the RAF V-bombers would be in this NATO pool. All this may make military sense but politically it is today a non-starter. What may happen in 1961 or 1962 is one thing. In 1960 the political arguments against it are overwhelming. For example, there is no possibility of some federal centralized control and on the eve of a possible disarmament agreement it seems almost obscene.

In *Assault at Arms* General Adam and Mr Judd, the Chairman and Executive Officer of the United Nations Association, offer us a serious plan for disarmament. They concentrate on devising methods of inspection and control and on abolishing the means of delivering an atomic warhead.

Disarmament is part of defence. Too often in the past international disarmament conferences have been wrecked because the diplomats got too far ahead of the soldiers. Foreign offices must take ministries of defence with them at every stage or we shall once again have the soldiers opposing disarmament for many reasons but above all because they have not been trained to think of disarmament as part of defence. Many difficulties today (March 1960) facing Western governments have come up now because this time the soldiers have been kept informed of what the diplomats were up to.

Both books are to the point and short—200 pages taken together. Their titles could not be better. One does not have to ask what *NATO in the 1960s* is about. One may have to hesitate for a moment with *Assault at Arms* but no longer than it takes to appreciate a drily witty title.

GEOFFREY DE FREITAS, MP

Ideas that Change the World

Five Ideas that Change the World.
Barbara Ward. (Hamish Hamilton, 12s. 6d.)

The Movement of World Revolution.
Christopher Dawson. (Sheed & Ward, 13s. 6d.)

Both these books are mainly concerned with the emergence of the 'under-developed' peoples as independent agents in twentieth-century international life, the first primarily from a political and economic standpoint, the second from that of a historian and philosopher. Both writers are Roman Catholics: both see the problems of today against a wide panorama of the past.

Miss Ward's book contains five lectures delivered to the University College of Ghana. Her 'five ideas' are Nationalism, Industrialism, Colonialism, Communism and Internationalism, and as a brief, highly readable summary of the origin and extension of these ideas her book could hardly be bettered. She sees nationalism and industrialism as the most powerful of the five and internationalism (i.e. a 'world order') as the only hopeful issue out of the situations they create. Communism limps in a bad fourth, disabled by its inflexibility (there is possibly some underestimation here).

Inevitably, in its context, *Five Ideas* has its eye mainly on Africa. Christopher Dawson (now Professor of Roman Catholic Studies at Harvard) concentrates his great historical learning and synoptic power mainly on discussing the impact of Europe on the ancient states of Asia. After analysing the breakdown of medieval Christendom into the opposed but still related Baroque and Protestant worlds and the ousting of both by the rationalistic, scientific, technological outlook which predominates today, he considers the effect first of Christian

missionary expansion, then of modern Western ideologies (Nationalism, Democracy, Communism) on India, China, Japan and Islam. Given the irreparable break-up of the old order in these regions, due to Western influences, can the West help constructively towards a new order? Mr Dawson believes that Europe, as the only centre where all the conflicting ideologies meet, can yet help to rescue the world by mastering their contradictions, provided she manages to hold fast the Christian and humanist elements in her tradition. His book ends with a fascinating vision of Christianity penetrating Asia, as once the Roman world, through the great urban centres.

Both books contain a wealth of thought and learning within an incredibly modest compass: both are a pleasure to read and exceedingly worth reading, not less for the thoughts they provoke than for the information they contain. So short a summary does bare justice to their main themes and none to the admirable details of their exposition—Miss Ward's analysis of the force and defects of nationalism, for instance, or of the features of the Industrial Revolution or of the conditions of advance beyond colonial rule: Professor Dawson's dissection of European cultural history, his assessment of both Catholic and Protestant missions as mediators of Asian culture to the West and of Western ideas to Asia, his diagnosis of the oriental nationalist's plight in a world dominated by ideas and techniques which can only come to him from sources he mistrusts but which he must acquire if his country is to survive in real independence.

Two questions in particular linger in this reviewer's mind. The first concerns nationalism. No doubt nationalism has to be recognized and taken into account as a prime force in modern international life and probably, at this stage, an uncontrollable one. But ought we not to be

rather clearer in our minds than most of us are whether it is as good a thing as President Wilson, for instance, presumably thought it was; or whether it is a hazardous, self-conscious and uncomfortable but unavoidable state, like adolescence, which every 'emergent' people has to pass through (are any of us through it yet?) on the way to political maturity; or whether it is not ultimately pernicious in so far as it makes it harder for different peoples to set up as partners in a single state *à la suisse* (or a single world federation) and therefore ought not to be commended as a political ideal? Africa may well prove an illustration of the virtues and dangers of exclusive nationalism in its effect on relations between African peoples as well as on those between Africans and non-Africans.

Secondly, is it not time that some (or more) of our universities gave some (or more) room in their history curricula to the study not only of European history in itself but to the history of European impact on other continents?

KENNETH JOHNSTONE

Social Philosophy

Social Principles and the Democratic State, S. I. Benn and R. S. Peters. (Allen and Unwin, 32s.)

This book reflects two revolutions which today dominate the intellectual world in the non-Communist West. In philosophy, high-sounding abstractions have been replaced by an analysis of language as it is really used and of problems as they are really experienced. In society, the magnificent old slogans of the Anointed Gentry *versus* the Toiling Masses have been replaced by a calm democratic co-operation and a progress-mindedness where the atmosphere is highly empirical and commonsensical. The odd thing is that these two revolu-

tions are only now beginning to be integrated in books such as the present one, which is primarily a university textbook. For too long our British academic philosophy has avoided real social problems.

Inevitably and rightly, the whole tendency of the book is against 'natural law'—whether this be of the Catholic, or the Enlightened, or the Marxist brand. A key distinction is made between 'natural laws which hold because of facts independent of human decision' and 'normative laws which can cease to hold if human beings so decide'. Social regulations are placed firmly in the 'normative' category. A great deal of quasi-mystical nonsense is stripped from them, but that does not mean that they are any the less morally compelling. They rest on the individual's moral consent. 'This critical rejection or acceptance of custom or law is what is distinctive of morality, just as the critical attitude to theories about Nature is what is distinctive about science.' 'The rule should be considered in the light of the needs and interests of people likely to be affected by it, with no partiality towards the claims of any of those whose needs and interests are at stake.'

The bulk of the book discusses the fundamental problems of modern society—the nature of democracy, of equality, etc. Of special interest is a chapter on punishment. 'Punishment is a technique for preventing breaches of rules; like any other technique, it must be judged by its results.' A harmless remark? Well, it is calm, to the point of ennui (like the rest of the writing). But the authors point out its relevance to capital punishment, for example. They assert that if it could be demonstrated that the abolition of hanging would not multiply murders, 'there would seem no further argument left' by which to defend the gallows. And there are many other

practical consequences to be derived from a book which has for its theme 'the close connection between "being reasonable" and the principles and institutions for the democratic state'.

All this is highly important for Christians. Are we tied to the ideas of natural law which flourished when traditional Christian ethics was formulated? One hopes not; yet the adjustment of moral theology to the higher utilitarianism has not gone far, and what our predecessors began has been halted by the almost complete absence of sustained thinking on social questions in the Christian community in Britain since the death of William Temple.

DAVID L. EDWARDS

The Unfinished Task

Creative Tension. Stephen Neill. (Edinburgh House Press, 10s. 6d., by post 11s.)

Like all Bishop Neill's works this book is full of valuable information and analysis and is written lucidly and persuasively. It consists of the four Duff Lectures given in Glasgow in 1958 and is a development of some of the ideas contained in *The Unfinished Task*, one of the most important missionary books of this century.

The first chapter discusses Faith—Christian and non-Christian. Here we are given a critical examination of the celebrated views of Toynbee, Hocking, Kraemer and Farmer on the relation of Christianity to the non-Christian religions, one of the crucial questions of today. Bishop Neill points out that in the study of comparative religion the tendency has usually been to begin with finding common ground and then to discover differences and imperfections. He suggests it might be better to proceed in the opposite way and to recognize that Christ is the Destroyer before He

is the Saviour and says Nay before He says Yea.

Nation and Church is the subject of the second chapter. This attempts to assess the significance of nationalism and its effect on the growth of the Church. There follows the most useful chapter in the book, entitled *Partners in Obedience*. It is very realistic and frank, providing a tentative balance sheet showing the failures of the Western churches—arrogance, ignorance, insensitiveness, the power of the purse, etc., ten in all—alongside the failures of the younger churches themselves. Bishop Neill is one of the few men brave enough to come clean over this and what he writes is of the utmost significance both for understanding and for partnership.

In the final chapter, *Mission and Church*, the author rides some of his favourite hobby horses and one is left wondering if he has been altogether fair. He is ruthless in his criticism of missionary societies and much of his criticism is justified. But not all. Neither is he always accurate. So far as Anglican societies at least are concerned, it is not true to imply that they wish to retain the kind of power in the Church overseas that circumstances forced them to wield in the last century. The word 'missionary' is again harshly dealt with. 'A missionary ceases to be a missionary on the day on which he sets foot on the shores of the land in which he has been called to work.' It is true that the missionary should be accorded no special status as missionary. His proper status is that of a servant. But the word missionary is not a word about status; it is a word about being sent, and it is therefore hard to feel that any temporary disadvantages in its use outweigh the fundamental meaning of a perfectly good word and some of the glory it has acquired in the growth of the universal Church. When the word missionary is

being increasingly used outside ecclesiastical circles it seems extraordinary to find Bishop Neill saying that it is irretrievably lost and can no longer be used in decent society. If that is so some of us may opt for indecent society.

DOUGLAS WEBSTER

The Missionary Church in East and West.

Edited by Charles C. West and David M. Paton. (SCM Press, 9s. 6d.)

This is a book of nine essays in the series *Studies in Ministry and Worship*. As in all such efforts they are of varying merit. One of the most notable is a short contribution by Bishop Newbigin on The Gathering Up of History into Christ. Let it be hoped that this will one day be expanded into a book. Dr West writes a helpful little introduction explaining how this piece of corporate thinking came about and setting it in its Biblical context. 'The Church has nothing in this world to defend; it has the whole power of Christ in every part of the world to manifest.'

The essay by Marlies Cremer on The Broken West provides some valuable insights into our situation as seen by a thoughtful German. The reviewer found this the most moving part of the book. An Indonesian pastor gives the Asian view and has some salutary things to say, one of which is a warning of the dangers of clericalism in the younger churches. It is regrettable that there is no similar chapter giving an African view. David Paton writes in a stimulating manner on The Uitlander in No Man's Land, describing some of the implications of Christian obedience in a culture not one's own. Dr van Leeuwen's essay on Islam is learned but not light. The remaining essays on mission and evangelism say all the right things in respectable ecumenical language. But do we not need some fervour and passion to

add to our orthodoxy in all our contemporary discussions about mission? If the ultimate object of mission is the salvation of souls—and a large number of Christians from Roman Catholics to Brethren would agree that it is—can we content ourselves with writing about mission in cool categories with an air of theological detachment? If the concept of mission becomes so theologically orthodox and fashionable that it is emptied of enthusiasm, will we have gained much? Evelyn Underhill said 'Religion cannot be communicated without enthusiasm'.

DOUGLAS WEBSTER

The Gospel of 'Thomas'

The Secret Sayings of Jesus, according to the Gospel of Thomas. R. M. Grant and D. N. Freedman. (Fontana, 3s. 6d.)

There is no warning given with such urgency by the later writers of the New Testament and the first generations of the fathers as the warning against Gnostics. With the recent discovery of important Gnostic papyri, we now have for the first time a chance to see the Gnostic teaching as the Gnostics presented it. But no books stand in greater need of a commentary. The Gnostic teaching depended on secret meanings known only to initiates. *The Secret Sayings of Jesus* provides a translation of 'the Gospel of Thomas' with just the commentary that a layman needs.

The Jesus of 'Thomas' is not the Jesus of the Gospels. 'Ultimately it testifies not to what Jesus said but to what men wished he had said.' Faith and fact are divorced, the incarnation is dissolved in fantasy. Therefore matter can be considered evil. Sex is bad and the only hope for women is that they may 'become men'. References to the resurrection are suppressed because 'Gnostics insisted on

the survival of the spirit and not the resurrection of the body'. There is no concern for the world but only for Gnostic initiates.

Today there is a neo-Gnostic spirit abroad and I fear that 'Thomas' will impress many people. Irenaeus in the late second century wrote that the Gnostics 'read from unwritten sayings and . . . undertake to weave ropes from sand; they transfer materials and reshape them, and, by making one thing out of another, they lead many astray by evilly devised fantasy of their compilations of the Lord's words'. They are like someone who finds a mosaic portrait of a king, breaks it up, and uses the bits to make a picture of a dog or fox—and then claims that he has reconstructed the king's portrait'.

J.W.L.

Canterbury Pilgrims

They Became Anglicans. Edited by Dewi Morgan. (Mowbray, 11s. 6d.)

Sixteen fragments of autobiography, all telling of conversion to the Church of England, all written with feeling and many with charm, reaching a climax in an outstanding essay by John Wren-Lewis: what a comfort all this should be to Anglicans, and what an irritant to others. Yet it may well be the non-Anglican who enjoys the book, and the Anglican who is irritated by its inevitable contradictions.

Certainly the non-Anglican will rarely find himself under attack. Some of the contributors are converts only from unbelief. Few were ever attached to another communion at sufficient depth for their departure to mean much. Only one fierce Welshman denounces his former friends—though the ex-Roman Catholics tend to write coldly of life under the Pope.

The typical pilgrimage to Canterbury

takes a zig-zag course. First comes childhood in (say) Methodism. Then comes uprooting. Years later comes re-planting in Anglican soil. The indispensable uprooting process rarely has anything to do with the merits of the Church of England. Social factors play a greater part than theological ones. William Whitcutt says 'a move away from the Black Country caused the family to shed their Methodism as if it were merely a local cultus'.

As to the later move into the Church of England, it seems important to distinguish between a man's reasons for becoming Anglican and his reasons for remaining Anglican. Several of these writers confess to very indifferent motives for turning to the Church of England, while writing in a deeply appreciative way of the good things they have since found there. For Hugh Montefiore, converted from Jewish faith without the intervention of any Christian Church, three sentences of the local Vicar settled his allegiance. 'Well, you'll have to make up your mind which church you should join. I don't think I need bother you with the differences between the churches. It's clear you ought to be a member of the Church of England.'

Those of us who have had to 'bother' will be more impressed by the list of things which the converts have now found and learned to love in the Church of England. Of course, some of the admired features are to be found elsewhere: charity, for instance, and freedom. Some genuinely Anglican features—such as the State connection—are rarely mentioned. What is most interesting is that the qualities most often listed are those which were absent prior to the Oxford Movement. The Church these converts joined is in many ways the youngest in England. It is not the Church their dissenting fathers dissented from.

The tributes to Anglican liberty are so many that we cannot doubt the reality of the experience. But could we have it in writing—in one of those new Canons, for instance? If the comprehensive tolerance shown to these converts could be extended to the Churches from which they came, some would soon be quite differently related to the Church of England. None in fact would ask for all the liberties advertised in this book, in which one writer proclaims ‘the liberty to disbelieve’, and another says of the Church of England ‘it gives me free choice to follow or reject its teaching’.

Will this put new heart in the average Anglican, or will he say with John Lawrence: ‘We have embraced confusion in the name of comprehension’?

R. T. BROOKS

Missionary Strategy

How Churches Grow—The New Frontiers of Mission. Donald McGavran. (World Dominion Press, 12s. 6d.)

‘The missionary should regard the winning of men for Christ as ten times more important than anything else he does. The total evangelization of great regions is the main task. You must move in that dimension of thought or else you can make no sense of mission.’ However obvious this saying of Bishop Stephen Neill may sound, for the most part that is not how the great denominational Missions are operating today. That is why this carefully-reasoned book is saying something really important.

David’s numbering of the people, as recorded in 2 Sam. xxiv, was evidently regarded as a heinous sin, from which even Joab vainly tried to dissuade his royal master. The Scriptures, however, do not tell us why the act was a sin, and commentators have signally differed in their explanations. There is a deep

instinct in most of us against the measurement of success or failure in Christian mission in terms of numerical growth, and even more against the assessment of Mission budgets in terms of average cost of converts per head! Many reasons, as well as rationalizations, can be given for this aversion. We cannot treat persons as if they were things; we know that an infinite value is to be set on a single soul; and we can never forget that not only is the missionary enterprise an extremely complex and varied undertaking, but also the Spirit of God, on whose power our witness depends, is in His operations like the wind that ‘bloweth where it listeth’.

Dr Hendrik Kraemer, in his warm commendation of this book, admits that he ‘would often have said the same things in a different way,’ and so would many others who similarly ‘agree wholeheartedly with the purpose of this volume’. But a careful reading of Dr McGavran’s work reveals that he has himself answered most of the objections which can be made to his approach. He might also have pointed out that statistical predictions and arguments neither predetermine nor lessen the mystery and significance of what happens in individual lives. The validity and immense importance of the writer’s main theses regarding missionary strategy are in no way impaired by his insistence that ‘numerical increase is a chief criterion of the welfare of the younger Churches’—just as increase of bodily weight is a normal test of the health of a child.

Dr McGavran distinguishes between the primary task of ‘making disciples of all nations’, and subsequent responsibility for ‘perfecting’ the flocks thus gathered into the Church. He maintains that there is a constant danger of emphasizing the latter at the expense of neglecting the former. Among the various

reasons for this, which he carefully analyses, are (a) the persistence of attitudes and methods appropriate only to the tentative and exploratory stage of missions; (b) the loss of priorities amid many different missionary objectives, and the feeling that any missionary work is good, *per se*, whatever the results; and (c) the doctrines and emphases, including 'Gathered Church convictions', which have evolved in the already 'discipled' lands from which missionaries have gone forth, but may be quite inapplicable to countries in which Christians are still a very small minority.

The new frontiers which Dr McGavran urges Missions to confront are the many areas in the world today where there is evidence that a great response potentially awaits the Gospel and where large opportunities for church growth manifestly exist. The central task should be to discover what factors promote and what factors retard such growth, how this can be measured, and how resources can consequently be deployed to reach the right places. The author makes helpful suggestions, notably those regarding the vital importance of community relationships (a thesis which he has already fully developed in *The Bridges of God*), and the differences in the type of trained ministry most suitable to different situations. He is entirely right in his contention that far too great a proportion of the available resources is devoted to maintaining relatively static institutional work, and that the real answer to that sudden growth, which from time to time embarrasses the missionary enterprise, is to place more men and money at the growing-points which threaten to become breaking-points. He is right in deploring the percentage rises or cuts on a 'same for all' basis, which so often passes for mission policy, but less successful in showing how we can actually break free

from the tyranny of vested spiritual interests. Let no one tamper with *my* piece of work or *our* institution! Obedience to a renewed emphasis upon the main goal might create that new team spirit in the service of *Christ's* mission, without which changes of strategy are almost impossible to achieve.

V. E. W. HAYWARD

Europe Will Not Wait

Europe Will Not Wait. Anthony Nutting.
(Hollis & Carter, 12s. 6d.)

A German reviewer cannot help being deeply impressed by this searching analysis of British policy towards post-war Europe.

The share of responsibility for failing to strengthen Britain's ties with Continental Europe, let alone to ensure British leadership in this part of the world, seems on the whole to have been distributed with great fairness—perhaps with two minor exceptions. The judgment on the French attitude towards British economic policy and political leadership since 1958, and more especially to-day, is perhaps a little too severe. In the second place the reviewer cannot help suppressing a smile when he sees how uneasy the author feels in having to admit in his historical survey that not only the Labour Government, but also the subsequent Conservative Governments in power, failed to seize on the unique possibility of British leadership in European affairs after 1945. The whole British policy of 'too little' and 'too late' towards post-war Europe is well demonstrated by the changing attitude of the British Government of the day, and more especially of Sir Anthony Eden, *vis à vis* the EDC project and the French desire for more specific British guarantees of armed forces on the Continent.

The causes of the British failure are seen by the author to begin in 1945 with Britain's wish to keep in line with the American policy at all costs. This attitude has its parallel in Bonn's obsession not to endanger by any means the newly cemented German-French marriage, which seems gradually to develop into something even more than a *marriage de convenance*. (The author himself refers to these relations before the coming into power of de Gaulle as a 'honeymoon' and betrays later on in his analysis of the de Gaulle era a deep psychological insight into the mentality of the two countries, or rather the two statesmen, concerned.)

The recent German-British conference at Königswinter underlined the truth of many of the conclusions at which Mr Nutting arrives: the fundamental British criticism of the acquiescence of official Bonn in all that France proposes in post-war Europe, even at the cost of some powerful German economic interests; the disappointment, on the other hand, felt in Germany even to-day about the fact that the far-sighted policy outlined after 1945 by the grand old Winston Churchill—while out of office!—was not followed up by British actions; and last, but by no means least, the apparent fact (stated with great conviction by members of both British parties) that the British Governments concerned have hitherto been using the argument of Commonwealth relations merely as an excuse for failing with the Continent. (Mr Nutting offers in this connection some very remarkable statistics.)

Mr Nutting demands an 'Economic NATO'—a plan apparently envisaged *inter alia* by Lord Boothby at Strassburg in 1952.

It seems high time that public opinion should be roused and government action promoted, in the three countries most

immediately concerned—France, Germany and above all Great Britain.

A. C. C. SCHEWEITZER

Africa Awaits

Mackenzie's Grave. Owen Chadwick. (Hodder and Stoughton, 25s.)

Dawn in Nyasaland. Guy Clutton-Brock. (Hodder Pocket Books, 3s. 6d.)

African Pulse. Martin Jarrett-Kerr, CR. (The Faith Press, 13s. 6d.)

These three books together give us something of the past, the present and the possible future of the African scene.

Professor Chadwick takes us back to the time of David Livingstone. After his earlier journeys up the Zambesi he summoned Britain to plant a settlement south of Lake Nyasa that he believed would, by teaching the Christian faith, destroy the slave-trade and develop the wealth of the country. Bishop Mackenzie in 1861, with Livingstone's help, led the first mission party that tried to plant this settlement.

Dr Chadwick has studied the letters and journals of those connected with this heroic enterprise with such care that he has been able to tell the reader not only what happened but in many cases, why. In doing this he shows the clash of personalities, so often a major problem on the mission field, and how good and brave Christian men can sometimes act so differently when facing the same task.

Mackenzie was described by Livingstone as 'Quite a brick of a Bishop', and his death within such a short time of his arrival in Africa was a tragedy. Many others of that gallant little band had to lay down their lives, and after much cost in human suffering and effort the whole undertaking was abandoned. But such an outpouring of love for the people of Africa could not have been in vain. We know that by 1894 Christian

missions were established in force throughout Nyasaland.

Since Mackenzie was laid to rest in his lonely grave beside the Ruo, people who had no contact with the outside world, except perhaps through the horrors of the slave trade, have been in ever increasing contact with it. Most of them, for the past eighty years or more, have been governed or 'protected' by European powers. If they did not wish it, it made little difference. Generally they submitted peacefully to the new order, learning many things—and learning them fast—both good and bad. Suddenly this submissive attitude in many parts of Africa has changed.

Mr Clutton-Brock considers that Nyasaland has now become a test case in Africa. He is convinced that virtually 100 per cent of the African people of Nyasaland feel strongly opposed to being joined with Southern Rhodesia in the Federation of Rhodesia and Nyasaland. He quotes from numerous sources giving documentary evidence which cannot be lightly brushed aside.

African Pulse is a very different kind of book but its approach to the present day African scene is well in step in its attempt to see things from the Africans' point of view. The author, Father Martin Jarrett-Kerr, has been Anglican Chaplain to a huge hospital in South Africa which serves a quarter of a million urbanized non-Whites.

Fr Jarrett-Kerr has a sharp eye, an alert ear, keen powers of perception as well as deep Christian sympathy and understanding. He writes with marked literary ability and humour.

He believes that: 'All human beings are one in their very uniqueness.' Colour prejudice cannot in the end withstand this fact. He has faith in the African instinct for life and health, the profound religious sense of the African people and the vital part African

women, especially women such as the nurses he knows, will play in fashioning the Africa of tomorrow.

H. WAKELIN COXILL

Communist Obedience

Socialism in One Country. E. H. Carr. (1921-1926) Part Two. (Macmillan, 45s.)

Can Professor Carr write his great history of the Soviet Union as fast as Mr Krushchev makes more history for him to write? At present Professor Carr is catching up. Of the projected ten stout volumes we already have six.

Each volume makes one understand a little more of how things have come to be what they are now. Yet Professor Carr's treatment is already in danger of dating. He writes as if Stalinism was the norm of Soviet society, whereas it is becoming clearer every year that it was a phase. The more I read about the Russian 1920s the more it seems to me that the Communist party *drifted* into the horrors of later Stalinism, powerless to go against the stream in which its internal logic bade it place itself, yet not consciously willing all the consequences of each action. 'The process was not perhaps consciously planned by anyone; but it was also not consciously resisted by anyone. . . . The beginning of the process may be found in Lenin's impassioned pleas for unity' (p. 222). Professor Carr is here referring to the concentration of power in the central apparatus of the party as it became more monolithic, but his words have a wider application. Stalin was not hypocritical when he said in 1925: 'We knew that a policy of expulsion was fraught with great dangers for the party, that the method of expulsion, of blood-letting . . . was dangerous and infectious.' Yet, on the Communist assumption, it did not seem that anything else would produce the results. If Marxist Socialism was the supreme

good, and if most Russians did not accept this, then there was no escape from all the cruel and devious methods which make Stalinist socialism so loathsome to touch or even to contemplate.

Professor Carr's history is a civil servant's history. He sees things with the eye of a man at a desk in Moscow, but he generally sees the human realities behind the masses of paper. It is worth reading his footnotes for things like this: 'Nobody wanted to marry a party woman, who would neglect her husband and family for the party' (p. 195). Only in describing the 'federal' constitution of the USSR does he go far from reality; it is absurd to discuss the division of Russian Turkestan into five 'Union Republics' without considering how far the arrangements were influenced by the principle 'divide and rule'.

Professor Carr illustrates Trotsky's position by an ecclesiastical parallel. If I quote this I hope that no-one will think that I am making a general comparison

between the Communist party and the Vatican Council. 'The irresolution of the "liberal" Catholic bishops who were opposed to the proclamation of papal infallibility in 1871 has been described in terms which could be applied to Trotsky's attitude without changing a word. "The bishops, even those of the minority, had so long cultivated the habit of blind obedience that they had become constitutionally incapable of effective opposition. . . . Each time they were tempted to reject a decree they decided instead to save their strength for the main battle, but, by the time that battle had arrived, they had dissipated both their strength and their will power" (b. Himmelfarb, Lord Acton (1952) p. 107). Trotsky was in exactly the position taken up on that occasion by Acton, who wrote of his submission: "The act was one of pure obedience, and was not grounded on the removal of my motives of opposition to the decrees" (pp. 34-5).'

J.W.L.

Churches and Nations

The English Church and the Continent.
Ed. C. R. Dodwell. (Faith Press, 15s.)

Saints of Russia. Constantin de Grunwald. (Hutchinson, 25s.)

The English Church and the Continent is an excellent series of lectures which will be valuable to everyone who is interested in the relation of the Church in one nation to the Universal Church. It is understandable though regrettable that there is no Free Church contribution. One of the contributors is a Roman

Catholic: could anyone guess which he is without knowing in advance?

. . . .

There is so little published in English about Russian Christianity that every addition is welcome. *Saints of Russia* consists of an adequate summary with copious quotations from the lives of nine famous saints covering 900 years. That is very useful but the book is spoiled by facile and often unconvincing generalizations. However, the charm of the original sources comes through more often than not.

J.W.L.

From the Editor

THE churches have no social policy, only social causes. Is that unfair? Hardly. The churches do show a concern for society as a whole but more often than not this takes the form of support for causes which have been specially taken up by the church in question. Among these church causes are opposition to drink and gambling in the case of the Free Churches, Moral Welfare and the Industrial Christian Fellowship in the case of the Church of England, opposition to birth control in the case of the Roman Catholics and the correct employment of Sunday in the case of the Church of Scotland. Let it be said with gratitude that this list could be enlarged but the multiplication of 'causes' does not make a policy. The churches can sometimes react powerfully to a crisis, provided that it is drawn out long enough for them to get into their stride, as seems to be happening in the matter of race relations. And it is true that changed lives are the best gift that the Church can give to society. But there is little attempt to see the problems of society as a whole, to forestall crisis or to choose a strategy for the best use of limited resources. One consequence of this is that, when the Government or the Press ask the churches for their views on various social problems, they may find that they have nothing particular to say.

There is no need for elaborate machinery. A small well-chosen staff will do the job better than a large staff, who might indeed be tempted to take direct executive responsibility for many things, which are better left to others. What is needed is a small body of men and women to keep the whole field in view and to look constructively at what the churches are doing or failing to do. Such a body would encourage others to prophesy; less often it would prophesy itself. It would continually stimulate and encourage a more fundamental clarification and scrutiny of our Christian social understanding. It would have a special part to play, though not the chief part, in the continuing effort to discern the 'Divine Imperative' in each situation as it arises. It would not be its job to have the sort of detailed policy that a Government department has. It would not be its job to do the work of the churches' existing agencies for social action. It would not be its job to elaborate a *corpus* of social

doctrine embodied in authoritative pronouncements. Indeed, it is possible to suggest in this connection that the chief effect of the Roman Catholic Encyclicals on social policy has been a tendency to freeze social thinking at a stage which society as a whole may have passed.

The British Council of Churches already has a Social Responsibility Department which may well turn out to contain the germ of all that is needed, but the Department does not have a whole-time secretary, and can accordingly do little more than try to cope with the most obvious crises. The Methodists have a well-established Christian Citizenship Department and the Baptists a Department of Social Responsibility. Since 1957 the Church of England has had a Board of Social Responsibility, and it was hoped that this Board would develop a policy covering the whole of the Church's involvement with the world so far as this is not covered by other church bodies. Hitherto it has failed to do so and this failure affects others besides Anglicans. The proper development of Christian social policy in Britain as a whole depends to some extent on what the Church of England does or fails to do.

When it was set up, the Board of Social Responsibility took over some vigorous Moral Welfare Work, a Social and Industrial Council that was in course of dissolution, and a number of other causes. Each part of this work may be excellent, indeed so far as I know it is excellent, but all of it together does not add up to a policy. Since then the Board has done some good work, and there seems to be a prospect of a new start in the attempt to get to grips with industrial England. But the Church of England is as far as ever from having a social policy worthy of the name.

It is known that the Board has had serious internal difficulties, and its secretary has resigned after a tenure of office of only eighteen months; it is desirable to remind ourselves of some of the difficulties which will confront his successor. In the first place the Church of England, like other churches, does not really want to face the consequences of having a vigorous social policy carried out. She wants her traditional causes to be carried on, and may even be generous in their support. She is ready to add other causes, as pioneers working unofficially and often against opposition may succeed in convincing the Church as a whole that a new cause is a sound one; but she does not want the trouble and risk of thinking things out in advance so that she may be ready to meet new needs and to take new opportunities. Moreover, the existing structure of the Church of England's work in this field is hardly propitious for balanced development. The success of the present system of Boards

responsible to the Church Assembly depends as the Ridley Report reminded us:

. . . not only on collective control but also on the exercise by the subordinate bodies and their staffs of a real measure of discipline. There must be a realization that the whole is greater than the part, and that all are working to the same end as servants of the parent organization. Vested interests must be surrendered.

It is right, as well as inevitable, that vested interests should exist, but they are sometimes more tenacious than they should be. In this case the Moral Welfare Council formed much the largest part of the work taken over by the new Board for Social Responsibility. The admirable work of this Council has been noticed more than once in these columns, but this is not to say that 'moral welfare' ought to have a preponderating role in a balanced social policy. There is a vast 'middle kingdom' of social concerns which cannot be handled by the machinery now being set up for industrial work and ought not to be handled by the Moral Welfare Council. How are the various parts of this work to be brought into balance with each other? The question remains unresolved and it must now be asked whether the Church Assembly are content to have it so. The matter is down for debate at the Assembly's next session.

It must be hoped that the Church of England will not consider its own work in this field apart from what is done by others. The churches depend on each other more than they realize, and this interdependence ought to be reflected pre-eminently in the ordering of their concern for society. Each Church needs a small department of social responsibility under strong leadership, but it might be better if all the churches made it their chief effort to strengthen the Social Responsibility Department of the British Council of Churches. This would not mean the establishment of a large bureaucracy but rather the recruitment of the small number of first-class people needed in order to keep creatively in touch with a great variety of evolving situations. The famous 'Lund principle' is that we should do together everything that grave reasons of principle do not compel us to do separately. What prevents us from doing together most of our thinking about social policy?

Taizé

Holy worldliness is not a solitary calling, it is together with each other that men become, or fail to become, holy in 'the world' where most of us are called to spend our lives. But what communities are there which help ordinary men and women to find what holy worldliness and worldly

holiness are and to live by them? Readers of the last issue of *FRONTIER* will think at once of the Iona Community, which is indeed a shining light, but no one could point with confidence to a model of holiness fitted in all respects for lay people today. We have questions which are not answered by Thomas à Kempis or Bunyan or even by Brother Laurence. Many of us would say that we had been more helped in the search for holy worldliness by the Taizé Community than by anyone else. Elsewhere in this issue we publish an article about this most remarkable community of continental Protestants but no mere written description can convey the most important things about a community of this kind. One has to meet these brothers and to share their worship. Those who are unable to visit Taizé can get a surprisingly good idea of the quality of their life from the gramophone records¹ of their worship, to hear which is a musical experience as well as a religious one.

The first thing that impressed me on visiting Taizé was the way in which every step had been taken in response to a felt need. There was no romanticism. Here was something out of the heart of the Reformation, a religious community founded by Calvin's followers in his own fatherland, which yet appealed to Lutherans, and perhaps even more to those *avant garde* Roman Catholics on whom so many hopes depend. Protestantism has always claimed to be Catholic in the proper sense of the word and here was a witness to the truth contained in this claim, a witness moreover which was listened to by many whose ears had seemed to be stopped to certain parts of the truth so that 'hearing they might not hear'. If one does not know how far ecumenical understanding can go between Roman Catholics and Protestants on the Continent, it is surprising to find that the Taizé brothers have all their services, including the celebration of the Holy Communion, in the Roman Catholic village church built by the monks of Cluny nine hundred years ago. These good relations are not only local. Indeed in Rome itself the Taizé brothers are heard with love and respect.

On getting to know the brothers better, the thing that impresses me most is the effective link between the Community's life of prayer and its work in the world. It seems natural to see the brothers in church in their white robes and then five minutes later in open shirts busy at something or other like any other set of young men. Some of the brothers are in effect worker priests: the community seems to handle their

¹ These are issued by Studio SM, 11 Rue Perrouet, Neuilly Sur Seine, France, and can be ordered from any good gramophone shop. The references that should be given are: SM 33-26 (Christmas Liturgy); SM 33-19 (Morning Prayer); SM 45-10 (Prayer for Unity), and SM 45-15 and SM 45-09 (Psalms).

very difficult problems more skilfully than the Roman Church has done. The brothers who work in factories are never sent alone; there are always two together and they get understanding direction from the Community about just how far they can go, for instance, in identifying themselves with a Communist Trade Union.

Taizé has not hitherto had such strong links with Britain as one would like to see, but last month some of the brothers made a notable visit to this country at the invitation of the Bishop of Sheffield. This visit has opened the way.

Teilhard de Chardin and The Conversion of the World

Pierre Teilhard de Chardin was a Jesuit priest who was also a great palaeontologist. During his lifetime his order, to which he was unswervingly loyal, did not permit the publication of his most important works, but since his death they are being printed and translated into English and other languages with the backing of an international committee of the highest distinction in the world of science. In France their publication has roused a furore which is now spreading to Britain since the publication of a translation of Père Teilhard's most famous book *The Phenomenon of Man*¹ which is the subject of an article by Mr Philip Mairet in *FRONTIER* for February 1960. The strange thing is that in the fierce arguments about the book some of us begin to wonder whether we have been reading the same book as our opponents. It is possible to read it as an exposition of an almost Marxist philosophy of the primacy of matter. Indeed I expect that Marxists will draw on this book to fill in gaps in their theory and to bring their philosophy of material evolution up to date; it may even be that Père Teilhard's writings are one of the things that will in the end bring the Marxists back to Christ.

William Temple used to remind us that Christianity is the most material of all the great religions; those who criticize Teilhard from the Christian side sometimes seem to have forgotten that. They have substituted a Platonizing spirituality for the sacramentality of the Bible. This blinds them to the meaning of what Teilhard says and they read *The Phenomenon of Man* almost exactly the way a Marxist would read it.

This is not what Teilhard intended and I do not see how anyone who had read any of his other books could suppose it was. Indeed the photograph of Père Teilhard which forms the frontispiece of *The Phenomenon of Man* might, one would have thought, have suggested that here was

¹ Collins, 25s.

no matter-bound spirit. It is a pity, though almost inevitable, that *Le Phénomène Humain* should have been the first of his books to be translated. However, we shall soon have a translation of *Le Milieu Divin* and we already have Martin Jarret-Kerr's translation of Nicholas Corte's biography of Teilhard¹ with a valuable introduction by the translator.

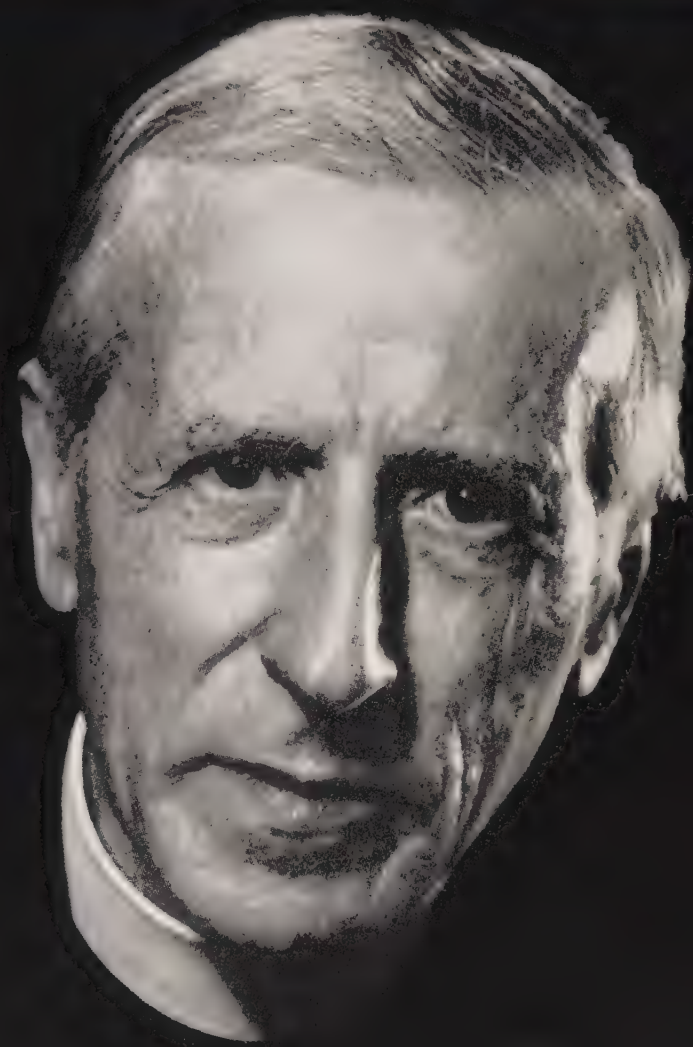
Ours is probably the only generation that will read Teilhard *in extenso*, but histories of thought will record that the publication of his work marks an epoch. 'This,' they will write, 'was before Teilhard, and that after.' He was one who opened doors, not one who brought anything to a conclusion, an Origen or an F. D. Maurice rather than an Aquinas. Moreover his expression of his thought was often obscure and elliptical, so that one is left wondering whether he is not using his words in different senses. Yet even his least satisfactory formulations point to something new and real. Take his concepts of 'radial energy' and 'the within' of things. These concepts are not satisfactory as they stand but one cannot get them out of one's mind. It is as if Teilhard had called the bluff of '*das Ding an sich*'. One day someone will succeed in saying what Teilhard was trying to say in advance of his time; but it will have been Teilhard who opened the door, if it is others who go through it.

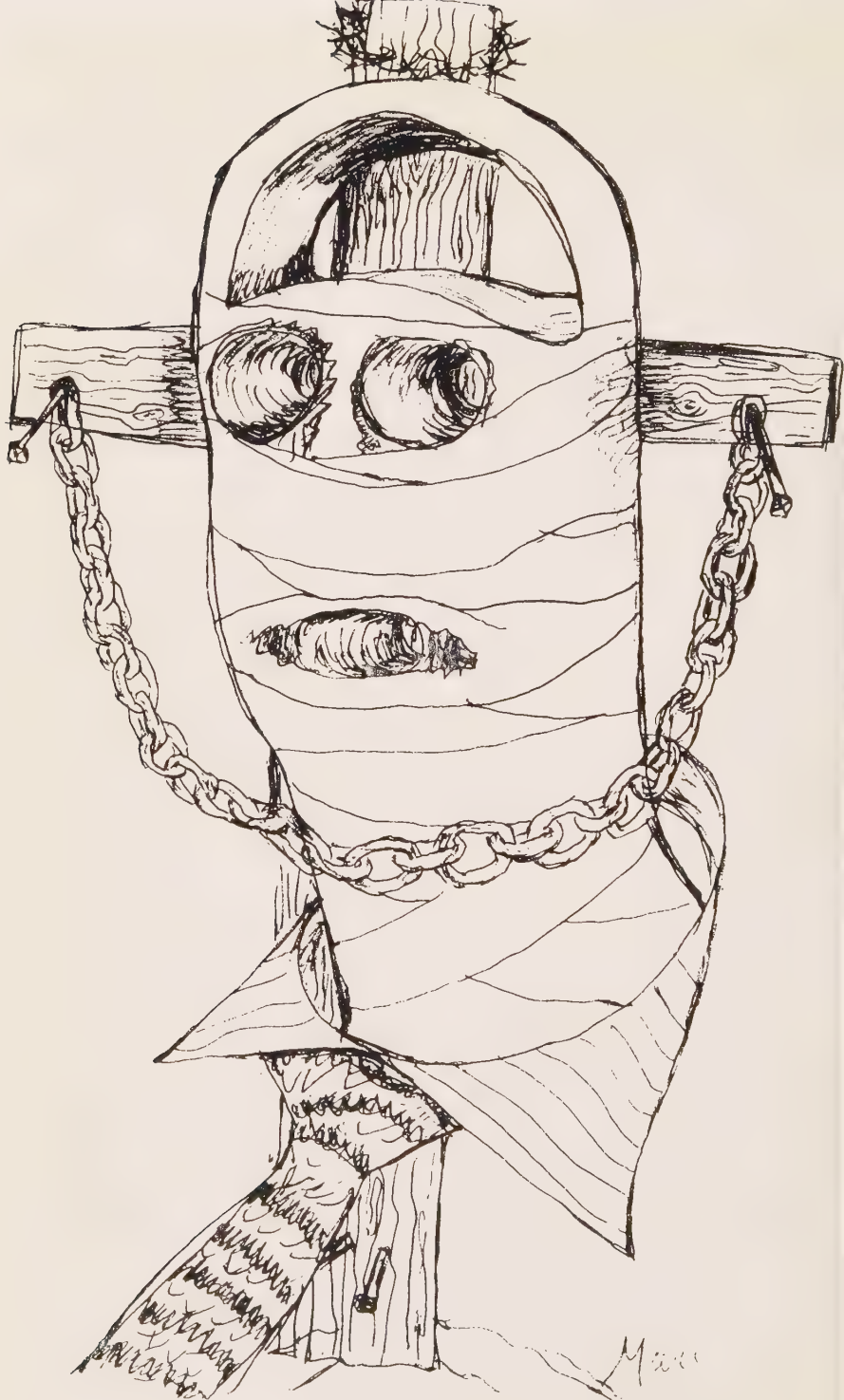
His greatness is above all that he makes it natural to say 'Glory be to the Father . . .' as one goes into the palaeontological section of the Natural History Museum. He brings the sacramental view of matter to bear on the scientific discoveries of the last century or so about the origin of the earth, of life and of man himself. The subject of his life's work is the 'general drift' of all things, under the pressure of the Creator (p. 11). Omega of the famous 'Omega point', towards which, according to Teilhard's philosophy, all things since the creation are converging, is the Omega of the Book of Revelation.

Teilhard was above all an apostle, but an apostle to the Gentiles, to the unbelieving scientific world in which he worked. He tried to express himself in a way that his scientific friends would understand; that is one reason why the religious reference of his thought is not always explicit. He was giving to his scientific friends, though they did not know it, just so much Christology as they could for the present take in. But to friends

¹ *Pierre Teilhard de Chardin* by Nicholas Corte (Rockcliff, 15s). The references in this editorial are to the pages of this book.

Pierre Teilhard de Chardin
by kind permission of Messrs Collins





such as Max Bégouen he 'expounded . . . the supreme and active part played in the Evolution of the Cosmos by Christ' (p. 16) and what he said restored the lost faith of his friend. Max Bégouen wrote—'That evening I came to life tottering like Lazarus coming out of the tomb at the Lord's command "Come forth!" It was a dazzling experience which soon changed my life from top to bottom.'

Did Teilhard ever produce the 'report on the conversion of the world' for which he was asked in Pekin in 1936 and which, he was assured, 'would be conveyed discreetly but directly to the Centre of the Propaganda at Rome'? (p. 56). His view is given on p. 8: 'The world is in process of being converted of its own accord to a sort of natural Religion of the Universe, which turns it severely away from the God of the Gospels: this is what its "unbelief" consists in. Let us convert this conversion itself, turn it one degree further, by showing, through the whole of our life, that only the Christ "in whom all things consist" (Col. i: 17) can animate and direct the newly glimpsed progress of the Universe. Then by prolonging the line of what makes for today's unbelief, we may come perhaps to tomorrow's faith.' (p.8). Teilhard thought that research led to adoration ultimately, and by inner necessity. He described himself as 'a pilgrim of the future'. His whole life, in science and in religion alike, was a long meditation on Colossians i: 15–vii. When he heard a very friendly Professor from Harvard explaining very simply and humbly, how he understood the awakening of thought in the animal series, he was shocked by the intellectual abyss between the world of science in which he lived and the world of religion. 'I said to myself that now I was perhaps in a position, while speaking the first language, to give a genuine explanation of what the second preserves and repeats in its language which has become incomprehensible to many.'

Symbols

Symbolical ways of thought are so out of fashion as to be generally incomprehensible to modern Western man, particularly to those over thirty. Yet modern painting and poetry use symbolical associations with a freedom which foxes most of the older generation. Take the drawing reproduced on the opposite page. At first sight you might think it was blasphemous but the figure is not Our Lord. He is a 'hollow man', a man who is hollow from unbelief. He feels guiltily that he ought to be a Christian but he refuses to decide. This drawing is by a member of the youngest generation, an 'Absolute Beginner'. It was not thought out, it just came like that; but every detail has a meaning from the crown of thorns which does not touch the hollow man to the collar and tie which connects him with the workaday world. It is no accident either that the man is chained to the cross or that the chain is so loose that he could easily slip out. What is the illness that has to be swathed in so many bandages? His art expresses the feelings of modern man better than his philosophy does. What can 'analytical' philosophy make of such a drawing? But philosophy cannot remain forever unaffected by art. How soon will modern man recover the proper use of symbols?

J.W.L.

Modern Architecture and Worship

THE history of British architecture between the wars is a record of almost unrelieved mediocrity: it would be hard to name even ten buildings of that time which bear comparison with the best work then being done abroad. With this unpromising background, the recovery which has taken place in recent years seems all the more impressive. Distinguished work can now be seen in almost every branch of building, and in some fields—notably in schools and housing—British architects have gained an international reputation. Yet in ecclesiastical architecture the standard has fallen to such a low level that it compares badly even with that of the inter-war period. This failure is not due to any want of architectural ability, and there has certainly been no lack of opportunity. Accurate information is difficult to obtain, but the Anglican Church alone has built well over three hundred churches since 1945, and in all kinds of church work (not including Coventry Cathedral) it must have spent something approaching fifteen million pounds.¹ The extent of all this activity is not generally realized, since very few of these buildings have been illustrated in the best architectural journals, and the subject has only recently had any serious attention in the ecclesiastical press.

In architectural circles, modern church architecture is generally identified with a few celebrated churches on the Continent and in America, designed by architects well known for their work in other fields. These buildings have been widely publicized. But they have been considered

¹ The following figures may be taken as a very rough guide to new Anglican churches completed since the war:

Parish churches	.. .. .	..	About 120	(average cost £41,000)
Dual-purpose and other small churches	..	..	200 (	.. .. £11,000)
Mission churches	.. .. .	..	12 (	.. .. £22,000)

Any attempt to estimate the money spent on reconstruction and refurbishing would be guesswork; but it can hardly be much less than the amount spent on new buildings.

almost entirely in terms of aesthetics, and many critics evidently find them something of an enigma. It has long been a commonplace of modern criticism that architecture is the most 'social' of the arts, and that a building can be adequately assessed only in a social context. But in most of what is written about church architecture, this doctrine is not applied. There is seldom any attempt to connect the problems of church-building with the present situation of the Church, or with current developments in Christian theology and sociology. From a humanist point of view, the reason for this is obvious: a new church is simply an anachronism, and modern religious art can never be more than a sort of highbrow entertainment. But the renewal of church architecture on the Continent cannot be understood apart from the theological revival which underlies it.

The most significant developments in modern church architecture are closely linked with the Liturgical Movement, which has inspired many periodicals devoted to the study of sacred art. The central question has been that of the *function* of a church-building: what is a church *for*? Historically, the buildings erected by the Christian Church have served different purposes at different times and places. What sort of buildings are called for at the present time? Enthusiasts for modern church architecture in this country generally avoid such questions and discuss the problem in terms of 'style'. It is argued that there is a perfectly good modern style of building, and that all would be well with church architecture if only the Church could be persuaded to adopt it. But this approach is theologically irrelevant and architecturally misleading. 'Style' is a vague word, and architects are apt to find it embarrassing. In the sense in which it applies to the great traditions of the past, it refers to a more or less well-established 'grammar' of building, associated with methods of construction which evolved very slowly over many centuries. Today, when the architect has to deal with an increasingly rapid development of new inventions and new structural techniques, there is nothing which can be compared to the traditional styles. New methods of construction do not constitute a new style of architecture, though architectural propagandists sometimes appear to think so. In many ways the situation in architecture resembles that in painting or sculpture, where it would be an obvious absurdity to talk about 'the contemporary style'. The question of what is meant by 'modern architecture' is therefore not an easy one to answer; but unless some sort of answer can be found, the growing demand for 'modern' churches is likely to lead only to an endless attempt to be up-to-date: to follow the changing enthusiasms

of the art-pundits, or even the latest novelties of the exhibition stand.¹

The emphasis on 'function' in the Liturgical Movement comes at a time when the validity of the functional tradition in architecture is being widely questioned. Are we not moving beyond functionalism to a less utilitarian conception of architecture? To many people the South Bank Festival seemed to usher in a more 'human' approach to design, which was welcomed by Osbert Lancaster in an article called 'The End of the Modern Movement'. Since then there have been many buildings—some of them by the most famous modern architects—which seem far removed from the earlier doctrines of functionalism. At the same time there have been significant changes in the vocabulary of architectural criticism. Many slogans of the 1920s are no longer heard, and there is much talk about the problem of symbolism: the word 'image' occurs almost as often in architectural writing as it does in theology. It might seem that in using the language of 'function', the Liturgical Movement is reverting to a way of thinking which architects have already abandoned. But much of the current dissatisfaction with functionalism today derives from a too limited idea of its significance in architectural practice. A crude utilitarianism has never characterized the work of the most influential modern architects. Architectural theory today is in a state of considerable confusion, and the reaction against a superficial rationalism has led to impatience with any attempt to provide a reasoned basis for design. But an architecture without critical standards is clearly in a weak position. As a theory, the functional idea has often been expressed in a way which is open to obvious objections; but it is important to see what it was intended to do, and where it has proved inadequate. At this point the Liturgical Movement has a close bearing on the problems of contemporary design.

Modern architecture merges with that of the nineteenth century, and the modern movement owes a great deal to Ruskin, whose architectural criticism forms part of the whole Victorian revolt against individualism. For most of his contemporaries, the 'style' of a building was little more than a matter of fashion or individual preference. But Ruskin saw the traditional forms as rooted in certain patterns of belief and social order from which they could not be separated. He loathed

¹ That this is in fact a prevailing tendency can be seen from the advertisements of the ecclesiastical furnishing companies, who carry out a large proportion of the work done for churches. Most of them now run a line in 'contemporary' furnishings, covering everything from unconventional Madonnas' to 'dashing modern altar-frontals'. By the standards of Bond Street, however, most of what passes for modern decoration in our churches is already sadly outmoded.

the architecture of the Renaissance, which he took as a symbol of *laissez-faire* capitalism; it had robbed the worker of freedom and initiative, and condemned him to a mechanical drudgery. Gothic architecture was held up as an ideal, since it revealed 'the life and liberty of every workman who struck the stone'.

Art and Life

Romantic mediaevalism now seems a very strange thing, and it has done the Church a great deal of harm. But in their concern with the position of labour under industrialism, the Victorian mediaevalists stated a problem which has haunted architectural theory ever since. They saw that art must be rooted in the common life, but found no hope of such an ideal in a society based on industrial production. Ruskin eventually turned away from art criticism, and worked for social and economic reform; and as William Morris would never have anything to do with modern machinery, the products of his workshop were beyond the means of any but the well-to-do. For all its ideas of brotherhood, the Arts and Crafts Movement was never much more than a middle-class hobby.

In the nineteenth century, the worlds of 'work' and 'culture' were so completely separated that all the most advanced structures of the age—the great railway stations, bridges and exhibition halls—were built without the aid and generally without the approval of architects. But architects could not pretend to ignore machinery indefinitely, and towards the end of the century the achievements of the engineers began to be recognized as the basis of a new architecture. Engineering structures were now seen as beautiful, and architects were exhorted to adopt modern machinery and modern methods of construction. This was seen not only as an aesthetic, but as a moral question: the traditional styles were condemned as instruments of reaction and privilege. In an age of machinery, the architect was to restore the connection between art and everyday labour: to redeem industrial work and give it a social and cultural significance. From this sprang the concern of the modern movement with 'honesty' in the use of structure and materials. Products which had hitherto been ignored or disguised were now given a value of their own. At the same time the 'function' of a building acquired a new importance; for the design was not to come from a stylistic handbook, but from an understanding of the human activities the building had to serve.

There are two sides to functionalism which need to be distinguished. On the one hand, architects were impressed by the scientific achievements of the age, and began to think of their own work in terms of scientific method. In this case the function of the building was viewed as a subject for scientific research. Architecture began to be interpreted in terms of biology: hence the slogan 'form follows function', and all the talk about 'organic architecture'. In its most extreme statements, biological functionalism tends to be a deterministic theory of design, in which the imagination is regarded as a poor substitute for science. All the same, most architects continued to think of their work as 'art', and to see the function of the building as subject-matter for the artist. Louis Sullivan, who was much influenced by modern biology, also wrote of the architect as a 'poet', whose task was 'to vitalize building materials, to animate them collectively with a thought, a state of feeling, to charge them with a subjective significance and value, to make them a genuine part of the visible social fabric. . . .' On this view designing is conceived essentially as a work of the imagination, informed (but not 'determined') by an understanding of the practical requirements. These two ways of seeing the function of a building have co-existed since the beginning of the modern movement. But the marriage of art and science in modern design has always been an uneasy one, and at the present time it is under a greater strain than ever.

Advocates of a purely scientific method in design are apt to accuse the imaginative designer of falling into the subjectivism and individualism that the modern movement has always fought against. In the present state of aesthetic confusion, it seems that an imaginative approach to design can only lead to a sequence of ephemeral experiments, unrelated to the needs of our rapidly changing society. If we are to have a socially responsible architecture, the decisions of the designer must be subject to some sort of objective check. The strength of the scientific method is that it holds out a prospect of co-operative work which is denied to the artist: it makes no unverifiable assumptions, and takes its stand on the 'facts'. If the imaginative designer protests that his work is inspired by a study of function, no one is in a position to contradict him; but how can we be sure that he is not indulging in some private obsession? 'Symbolic form' may be all very well in an art gallery, but can we afford to have it in the street?

A strictly scientific method of design has never been achieved, and it is usually thought to be applicable only to the utilitarian aspects of building. This objection may have lost some of its force in recent years,

since the findings of experimental psychology and other branches of science have been brought to bear on decisions traditionally left to the artist. But there remains a fundamental difference between 'science' and 'art' in the way the functions of a building are understood. The scientific attitude treats human activities as a set of observable phenomena, to be approached in the same way as the data of biology or the mechanical sciences. But there is a great deal in human behaviour which eludes the techniques of observation and experiment. In ordinary society (though not in the laboratory) even the most utilitarian actions are charged with meaning and emotion: every movement tends to be a 'gesture'. But this only occurs in 'company'; and the full significance of physical activity can only be known within a human relationship.

A meal eaten alone is a utilitarian activity, best carried out with a maximum of functional efficiency; but a meal eaten in common tends to be a celebration or a ritual. All human relationships depend on ritual, and no society exists without it. On the whole it is the lowliest and most common activities—those which are most necessary to our physical existence—which tend to acquire the most universal significance. All such rituals are things 'done', and they express something which cannot be better expressed in any other way. Thus the meaning of a ritual can only be fully understood by a participant, and it can never be adequately 'translated' for the benefit of an outside observer. It is this aspect of human activity which is the source of 'art', and therefore the special concern of the architect. The architect is always to some extent a participant in the activities he has to serve; what he contributes is a 'place' which enriches and articulates them. A good building is rooted in function, but in *human* function: and this is not what the biological functionalist is speaking about.

Life, Ritual, and Architecture

Church architecture has for a long time been incomprehensible to the modern architect, because the subject has generally been discussed in terms of 'atmosphere' and religious sentiment. On the other hand the Church has been inclined to regard modern architecture as the product of a materialistic outlook. The whole argument rests on the familiar division between 'thought' and 'action', 'spirit' and 'matter'. The Liturgical Movement has shown that Christian worship is essentially something 'done', and not only 'thought' or 'said'. During the early centuries of Christianity the Eucharist was a corporate action in which every

order of the Church had a special part to play. It was a physical action, the full meaning of which could only be known by doing it. In this conception there is no false opposition between the spirit and the body; for the spirit is revealed in and through the body. And the word 'body' connotes not only the individual human body, but also the Church. Physical action acquires meaning only when it is considered in terms of personal relations: the body only finds its true nature when it is incorporated into the body of society.

When Christianity was established under Constantine, there began to be a gradual change in the understanding of the Eucharist. Mass conversions led to the exclusion of the laity from most worship, which now became the special business of monks and secular clergy. In Western Europe the Eucharist became little more than an occasion for individual piety: lay people occupied their minds with private devotions which had no connection with what was going on at the altar. In this way the external forms of Christianity were divorced from individual belief and private prayer. Religion increasingly became a matter of private feeling and sentiment. Above all, there grew up a false and quite un-Christian idea of the relation between the spirit and the body; it obscured the social nature of the Church and distorted the whole meaning of the sacraments.

Rudolf Schwarz, the great German architect, describes the Church as at the same time 'an instrument of worship, a symbolic representation of the deepest relationships, and a sacred participation in creating the mystical body of the Lord'. As an instrument of worship, the building provides for the convenience of the worshippers, and this requires a close analysis of liturgical function. As a symbol, it arises from an understanding of the liturgy; and this implies participation in something which is essentially 'done'. But much work will have to be done before architecture can be seen as a 'sacred participation' in the life of the Church: for too long it has been relegated to a position of minor importance, as if it had only an accidental connection with the Christian faith.

The Church of St Paul, Bow Common, consecrated on April 30, 1960 (architect Robert Maguire).

This building is an object-lesson in the handling of materials, and it was produced for considerably less than the average cost for churches of this size. The plan grew from 'an attempt to relate the altar (considered as the principal symbol of our Lord in the church) to the priest and people in such a way that they can best carry out their functions in the liturgy'.



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at work



Holiness in Action

TWENTY years ago Roger Schutz, a young Swiss pastor, came to the small village of Taizé, in the south of Burgundy near Cluny. The village was partly abandoned and the castle had been unoccupied for years. When war broke out Taizé became a refuge for many. Roger Schutz was forced to leave the village and went to Switzerland. In Geneva he met three students who wanted to join him in the experiment of a community life, and as soon as possible after the liberation of France, in the summer of 1944, they went back to Taizé, where one of their first tasks was to take care of war orphans in the old manor house.

On Easter morning, 1949, the first brothers made their vows and a new stage began. The Taizé Brothers committed themselves to holding all their possessions in common, to celibacy, and to obedience. A probationary period of two years is required before a new member is admitted to the brotherhood, for 'it takes time to understand such a vocation in all its far-reaching consequences'.

In 1960 more than forty brothers belong to the Community of Taizé. They are drawn from different Reformation Churches of the Calvinist or Lutheran traditions,¹ and they come from France, Switzerland, Holland, Denmark, Germany, Spain. Some are laymen and some are ordained, but all are united by the same vocation and the same lifelong vows. Roger Schutz is their Prior.

About half the brothers live at Taizé. Others are sent out 'two by two on missions', but, whether in the village or working outside, their activity is always guided by a double concern, that of living in the Church *and* in the world.

They are 'in the world' through their way of life, through their concern to live by their own labour, with the homeless and needy; through their efforts to live according to the Gospel at the strategic points of human life. The brothers are to be found in tropical Africa, in the

¹ A member of the Community, Max Thurian, has written books showing how fruitful is the combination of the Reformed tradition, based on Scripture, with a way of life which is, in some respects, Catholic. *Marriage and Celibacy* and *Confession* have been translated for the SCM Press, and his valuable treatise on the Eucharist is being made available in English by the Lutterworth Press. A translation of Roger Schutz's own book *Vivre l'Aujourd'hui de Dieu*, is in course of publication by the Faith Press.

suburbs of Treichville (Ivory Coast), in Algiers amid Muslim Arabs, in Marseilles among industrial workers, as well as in Taizé itself.

They are 'in the Church' through their contemplative life and daily services, through fervent prayer for the visible unity of Christ's Body the Church, through their open-mindedness towards Christians of all denominations. They are 'in the Church' in the ministry, for example, of two brothers at Montbeliard with the pastoral care of several villages; or at the ecumenical centre of Packard Manse, in Stoughton, Massachusetts. In Taizé this life 'in the Church' reveals itself in the search for an ecumenical theology expressed in articles in *Verbum Caro*, a review edited by the Community.

Whatever the work of the brothers, they all observe the same rule and their life is borne up by liturgical and personal prayers.

Among those living at Taizé are the new brothers, who receive a thorough general and biblical training. At the same time they help in the various kinds of work carried on in and around Taizé—agriculture, medicine, pottery, sculpture, stained glass-making, painting and printing. The farming activities have led to the establishment of a co-operative to collect the milk in the neighbourhood. This is of the greatest importance in this part of Burgundy, where vine-culture became impossible owing to a disease in the vineyards and dairy farming replaced wine-growing. The profits from the milk co-operative make an agricultural training for young farmers possible. A butter-factory is connected with the co-operative, and the farming activities are closely connected with the agricultural trade union. The products of the art workshops at Taizé are sought after by many connoisseurs. The printing house, opened in 1959, opens up another possible contribution to the cost of living. *Verbum Caro*, books written by the brothers, and various other publications are now printed at *Les Presses de Taizé*. The activities of the Community at this small village also include a rural medical practice and an interest in religious architecture.

Contact with other churches, and with the world outside, are kept alive, and this saves the community from becoming merely parochial.

Taizé has recently inaugurated 'the Taizé Conferences', which are held at Cormatin, a large village in the heart of Burgundy, three miles from Taizé. The conference centre, designed by one of the brothers, who is an architect, occupies a wonderful site, overlooking the village, with a fine view of the hills beyond. A tiny romanesque chapel, perched on the crest of the hill, has served as a corner-stone to the centre, the study hall, living-room, etc., being closely grouped around this old

chapel. There are annexes to the main building linked by covered corridors; there is also an open air auditorium, a large meadow, a playing field, copses, and winding footpaths among the trees. The sober but unsevere architecture and the atmosphere of quiet intimacy combined with the beautiful view symbolize the combination of an openness to the world with a mood of quiet reflection—two essential aspects of the 'Taizé Conferences'. The three miles which separate the two villages help them to preserve their separate characteristics.

The brothers are aware that, in spite of years of theological study, ecumenism is stumbling over deeply rooted confessional complexes. Unselfish efforts for a better distribution of goods and for social justice are up against obsolete but stubborn economic systems and an inert public opinion. To make people want to know how other people live and to offer objective information while ceaselessly overcoming prejudices, to make use of the constructive possibilities of contemporary sociology—these are the aims of the 'Taizé Conferences'. All guests at these conferences are invited to join the daily services of worship at the Taizé Community. Prayer is the basis of all the talks.

THE CHRISTIAN FRONTIER COUNCIL

is arranging a

Frontier Luncheon

on Wednesday, 9th November, 1960, at the YMCA, 112 Great Russell Street, WC1, to which all readers and their friends are invited.

MR JOHN WREN-LEWIS

will speak on

'A LAYMAN LOOKS AT THEOLOGICAL EDUCATION'

Mr Wren-Lewis is a senior scientist in one of our largest industrial concerns, and is a writer and broadcaster on theological and philosophical subjects. He is a member of the Christian Frontier Council.

The chair will be taken by

THE RT REV. KENNETH RICHES, DD, Bishop of Lincoln
Buffet lunch 12.45; talk and discussion 1.15—2 p.m.

Admission by ticket only, 3s. 6d. per person,
obtainable until 4th November

Letters to the Editor

DEAR SIR,

The final chapter of *Creative Tension* by Bishop Stephen Neill contains some strong criticisms of missionary societies, and your reviewer brushes these aside thus: 'So far as Anglican societies at least are concerned, it is not true to imply that they wish to retain the kind of power in the Church overseas that circumstances forced them to wield in the last century'.

The relevant point at issue is *not* whether the churches in the West 'wish' to retain power. Writing as an Anglican from North India I can only say that they do retain power.

Two recent examples: the pattern of the women's work in the Anglican Church in this area remains as it is because 'London' has told us that any other way means being cut off from the world fellowship of the Mothers' Union and from the money which that Union supplies. A circular comes from the Society with which I am connected telling us, among other things, to eat more fish. From the point of view of economic possibility, of status, of consumption, fish in India may be compared with caviare in Britain!

Imagine—if you will—a committee in Calcutta made up of those who, some fifteen or more years ago, were for varying lengths of time in England, plus two or three who have never lived outside their own country. There is an Indian priest working in the Diocese of London; his salary, the length of his holidays, the times of his periodic withdrawals to his 'home base', the cost of his housing and furnishings, are all decided upon by this Committee in Calcutta, 9,000 miles away from the place where we trust he feels at home. Imagine his reaction to receiving a circular which tells him to be more careful to attend to his intake of caviare!

At present, for various reasons, Indian Christians cannot point these things out to you in the West. 'Why don't our friends in England understand without our having to tell them?' I was asked. It matters to us in the Christian Church in

India that our silence should not be misunderstood as acquiescence.

Yours sincerely,

C. MURRAY RODGERS

Jyotiniketan,
P.O. Kareli,
District Bareilly,
U.P.

DEAR SIR,

The life of Archbishop Garbett, as the Bishop of Southwark implies, shows how difficult it is to be a consistent progressive in the Church of England. The young Garbett, as Canon Smyth reveals, seemed to see no inconsistency between demanding a drastic reform of the House of Lords and defending the privileged position of the Church in Wales, nor between flying his radical colours in the Russell Club and at the Union and denouncing organized Dissent to his late father's parishioners.

In his later years he spent a great deal of time and effort in advocating reforms in the central machinery of the Church, but the base of the Anglican pyramid largely escaped his attention.

The increasing irrelevance of the parochial system to the needs of modern society, the necessity for a thorough reconsideration of the nature and purpose of the Ministry, the vested interest in obsolescence, both legal and social which holds so much of Anglicanism in its grip, none of these things excited his imagination to anything like the same extent as the possibility of changes in the method of electing bishops.

It was perhaps Garbett's fundamental failure that he was never able to bring his radicalism into the ecclesiastical sphere. Temple never made that mistake. Dr Stockwood argues that the Church of England needs both a Temple and a Garbett. I believe that the time for a Garbett has gone. The Church of England today needs a Temple and needs him now.

Yours faithfully,

RICHARD FIELDEN

13 Holden Road,
Reedley,
Burnley, Lancs.

DEAR SIR,

The article on The Church and State in Modern Sweden is very confusing. Your correspondent is giving a rather subjective, not to say tendentious description of the situation.

As a Swedish reader, I would certainly like to know what is meant by the words 'sect' and 'sectarian'. The correspondent talks about 'sectarian prejudice against the established Church' and says that a lay representative in a Parish Council 'can be an unbaptized adherent of some sect'. Another quotation is: 'the good and intelligible purpose of the election has been swamped by the votes of those who in practice are sectarians'.

Readers might really wonder who these dangerous and influential 'sectarians' are!

When a correspondent is giving such a peculiar picture of the relation between Church and State as is the case here, it seems appropriate that he does not do so anonymously. Is the author of the article willing to stand openly for what he has written? Or does he not dare publish his name?

Yours faithfully,

JAN-ERIK WIKSTROM

Tegnérsgatan 8,
Stockholm Va
Sweden.

(We cannot agree that the author of an unsigned contribution should be required to disclose his identity.—Ed.)

Our correspondent writes from Sweden:

There is a prejudice against the established Church, here as elsewhere, held by those who have rejected her claims upon them: a lay representative in a Parish Council *can* be unbaptized, and adhere to a group outside that Church for whom the Parish Council provides a representative voice: and there *have* been elections that have gone against the purposes and wishes of the worshippers in the parish for reasons that had nothing to do, properly speaking, with church affairs, but were the result of influences making themselves felt from outside. Such things happen elsewhere also; one does not need to seek them in Sweden, but one can observe them there, and they illustrate the peculiar effect of the particular relations of Church and State in that country. In such circumstances, it is reasonable to group the external influences which impinge upon the internal affairs of the established Church under the words, sect and sectarian, for the voices that make themselves heard are the voices of those who do not recognize the claims of the established Church upon them, but feel free, from their position over against her, to claim some influence over her.



Fifty-one Years Ago

The actual facts of the world as they present themselves at the opening of the twentieth century compel the serious attention of the Christian Church. In every department of thought and of action problems are passing out of the stage in which they could be decided with almost exclusive reference to Europe and North America, and are beginning to appear at last in their relations to humanity as a whole. The Church must learn to view its mission in relation to the whole world, or it will have no message for the centuries that are to come. The new spirit which is at work among the teeming multitudes of Asia represents a force of incalculable magnitude for good or for evil, with which Christianity must inevitably reckon. The conduct of the administration of the Congo and the native question in South Africa, which have recently been occupying so large a share of public attention, suggest how vast and difficult are the moral problems involved in the relations into which the Christian nations have entered with the continent of Africa.

From the *World Missionary Conference News Sheet*, 1909.

The South Africa I would like to see

The divisions between white people are not the most important divisions in South Africa, but all the problems interlock. The relations between black and white and brown cannot be got right unless the relations between white and white are also put right.

I AM an English-speaking South African, but I have ties of kinship with Afrikaans-speaking South Africans. I do, I hope, understand some of the aspirations of my Afrikaans-speaking cousins, and I am more and more learning to understand the mind of the African people I meet. Naturally, I understand best the fearful insecurity and the sense of frustration which at present occupy the minds of many English-speaking South Africans. I try to subject these painful emotions to the cleansing and controlling power of God, but I do not, nevertheless, find it easy to speak with moderation.

I want South Africa to be obedient to the command in Holy Writ: 'Thou shalt have none other gods but me.' This means that no human, national, cultural or political interest ought to be allowed to usurp God's place in man's allegiance. Nor should our attachment to these things be permitted to hinder God's purpose for mankind as it is expressed by St Paul in Ephesians iv: 13. Here it is said that God has put His Church and Ministry into the world so that we may all attain 'unto a full-grown man, unto the measure of the stature of the fulness of Christ'. Being of the stature of the fulness of Christ means having all our powers and faculties made clean and empowered to their fullest extent by the indwelling of Christ through the Holy Spirit. But a man is not a man apart from other men. He cannot live unrelated to institutions and cultures. It is in and through this world of governments, and schools and churches and factories, and housing schemes and offices, that man must begin to grow into the fulness of Christ. Here heaven and earth must for the Christian interpenetrate. I hope that the South Africa of the future will learn the meaning of this better than the South Africa of the past.

There is no such thing as a Christian State. There is only a Christian Church which also recognizes that she ought to reflect the mind of

Christ more adequately than she does. But while we do not expect too much of the State, it is permissible to expect that a State in the hands of Christian men will faithfully seek to interpret the mind of Christ in its legislation. This it ought to do in addition to maintaining order and protecting the weak and the defenceless from the lawlessness of the strong and from the organized selfishness of powerful groups in the body politic.

What I desire for the South Africa of the future is a new understanding of the nature of man and of the supreme importance of all personal relationships among the highest and the lowest in the land. I want this understanding because without it we will treat men as though they are less than human, and men who are so dealt with are hindered by bitterness or lack of opportunity from coming to the stature of the fulness of Christ, and because those who fail to accord such recognition fail even more conspicuously to have the mind of Christ.

I want to see a South Africa in which there is no idolatry, in which we do not make an English or Afrikaans or Coloured or African tradition something which has an absolute validity. This means for me that I must not react with bitterness or anger to what appears to me to be the neglect of English-speaking South African traditions.

Let us remember another word from God as we seek to build a country in which all men may the more easily be led to the fulness of Christ, namely: 'Thou shalt love thy neighbour as thyself.' I want to see this expressed not only in a concern for individuals, but also for culture groups. In saying this, I am well aware of earlier attempts to overlay Afrikaans culture with a British tradition. That attempt provoked the response of ardent nationalism. I want to see a South Africa which has learned this lesson. Men and women brought up in a Christian tradition ought not to be satisfied with the imposition of their way of life on other groups against their will, but, on the other hand, Christian love does not allow us to trek away from one another and remain at a distance because we are unwilling to face the challenge God is presenting us, namely, that of finding a way of loving one another across our differences.

It is sometimes claimed that group interests are fairly preserved by what is called parallel development. Doubtless in this the intention is good, but in fact it does not achieve what it purports to do, because one group is by itself able to decide where and in what direction to draw the first line, and all other groups must, whether they like it or not, go in the same direction.

The pattern of education is now to have separate institutions for different culture groups. I would like to see us change over to a dual-medium in all schools, both denominational and public. This would better serve the cause of unity, if the group interests were carefully balanced in the Education Department. Each group ought to have freedom to educate its young according to its own tradition. This would include laying down the syllabi and prescribing textbooks.

Bantu education is already controlled by the dominant Afrikaans-speaking group, and in three provinces the education of White children is controlled by the same group. It now appears that this group is to be placed in a position to control all education in the Union. If this is what parallel development means then it is simply another way of saying that all who do not belong to the Afrikaans-speaking group must go in the direction that that group has ordained for them, but that they may use their own language on the way.

We are repeatedly told that we must trust the dominant group in whose hands we are. Heartfelt appeals for unity in the present circumstances are naïve. Something more radical than exhortation is needed. It is better to face the fact, for example, that if the war years wounded the heart of a part of Afrikaans-speaking South Africa, then the last twelve years have cut deep into the minds and sensibilities of English-speaking people. If *we* feel like this it is not difficult to imagine how Africans and Coloured people feel. Many more than twelve years have done and are doing something to the heart of Africans.

The constitution of a future South Africa must therefore prevent discrimination against whites and non-whites. It is by no means impossible to produce a constitution which safeguards group interests. If culture or language groups were represented in an upper house in which the approval of each group would be required for amendments to basic freedoms, entrenched in a more rigid constitution than we have at present, it would provide much needed security. Any such plan would require differentiation of racial groups for voting purposes at least for the upper house, but such separation would be neither the separation of rejection nor separation for domination. It would be devised in order to check group selfishness and need imply no inferiority, and it would help to provide freedom and equality for us all.

The constitutional machinery which our fathers erected in 1910 is not sufficient for the changed circumstances of 1960. The checks there provided were not sufficient to stand the pressures of a racially mixed society.

In a lecture on the relation between the Church and the State, an able theologian of the *Nederuits-Gereformeerde Kerk* asserts: 'That form of the State will be relatively the best which sees that its power is not endangered but is sustained and secured by the proclamation of the gospel of Jesus Christ.' I want to feel confident that the State of the future will recognize this. It seems to many of us that we are increasingly regarded as the enemies of the people and of the State when we speak and act as Christians; when, for example, we try to apply the principles enunciated by the World Council of Churches at Evanston in 1954 as far as race relations are concerned. I look forward to a South African State in which I will not be regarded as a dangerous person if I obey the law of Christian love in my personal relationships across the colour line. In addition, I look forward to a South African Society in which the propagation of the Gospel will not be hindered by the very structure of society, and in which it is no longer possible to say, for example, that Muslims love men and women of any race, and show their love in practice by a real acceptance of the persons of others, far more effectively than Christians do.

Fellowship In Place of Fear

In the South Africa of the future I seek more unity and fellowship with other churches. I want to see the ecumenical movement make more effective our unity in Christ, and that not only among those who belong to the Christian Council. Our disunity impairs our witness.

I recognize, of course, the historical and theological factors which militate against unity, but I do nevertheless look forward to a greater willingness to seek unity in the South Africa of the future. I am not unmindful of the difficulties that spring from our churches being so deeply involved in the history and culture of our people. To speak a Word of God which is not in some way softened, or sharpened, or distorted, by our associations with a particular culture group is difficult for all our Churches. I recognize that members of the Dutch Reformed Churches have felt sometimes that we prophesy more out of our Englishness than out of the Scriptures, but on the other hand we have often waited with ardent longing to hear the word of counsel or admonition spoken to our people by those who could most effectively do so. It seemed sometimes that silence was due to loyalty to a particular culture group rather than to the Scriptures.

In the South Africa of the future I hope we shall so learn to be in

fellowship with one another that we shall dispel one another's fears and suspicions. I find I have constantly to fight back the fear that the Dutch Reformed Churches, together with the dominant political group, seek to dominate the scene in South Africa. It may be said that we are very foolish to have such unworthy fears and suspicions, but the fact is that they exist and they can only be dispelled by a willingness to be frank and open to one another.

May I dare to hope that in the South Africa of the future, Churches which address Government on matters which affect other parts of the population will keep one another frankly informed. In the present circumstances unilateral approaches to the Government may suggest that there is some sort of tacit understanding between particular Churches and the State. But in this way fears and suspicions could be allayed.

I have no desire to sever relationships with the Dutch Reformed Churches. On the contrary, I desire a great deal more friendly frankness and a willingness to meet one another. In the future South Africa, therefore, I hope we shall see not only great conferences where we hear learned papers read, but that we will learn to meet in more intimate ways. At large conferences there is often no real meeting with one another at all. Is it perhaps that in actual fact we fear such genuine meeting? Is it possible that we have something which we feel we must keep from one another? I pray that in the future we shall not fear real meeting with one another, but that in every town and village in the future South Africa we will search one another out and share in some kind of Christian fellowship.



Fifty-one Years Ago

This Commission (*The Church in the Mission Field and its Workers*) will serve a great purpose if it should be enabled to act as a sympathetic intermediary between the Western Church and its younger branches on the mission field. One of our responsible duties is to assist the workers at home and the missionaries in detecting the weak points of our organization and work, and to bring the experience of all to the enrichment and strengthening of the Christian service to each. If they can, at the same time, hold up before the eyes of Western Christians a vivid and inspiring picture of the rapid and various growth of the young Church on the mission fields, it will surely contribute largely to a revival of faith and enthusiasm in the Church at home, which shall dissipate its weariness and discouragement and give it a new impulse in all forms of fruitful Christian activity.

(Rev. J. Campbell Gibson, DD, *World Missionary Conference News Sheet*, 1909.)

PETER KIRK

On being a Christian and an MP

DON'T you find it very difficult being a Christian and a politician?' It is a question which I often get asked, and which always puzzles me. I find it very difficult to be a Christian sometimes, but then I always did, long before I became a politician, and I cannot see that my change in status has necessarily changed the position very much. I find it difficult to be a Christian and a journalist, or a Christian and Director of a public relations firm, and no-one ever asks me about that—though there might seem to be bigger grounds for doubt in these two cases. But, for some reason, people seem to think that politics and Christianity are incompatible, in a way that applies to no other profession.

It has to do, I suppose, with the Party Whip. It is generally accepted in this country that Members of Parliament are all automatons, answering the call of the Whips, and unable to vote according to their consciences. If that is so, then it always was; the present Government Whips, for instance, are far less fierce in the way they handle delinquent Members than were the Whips in Asquith's famous Government at the beginning of the century—a Government to which people now look back as a kind of Golden Age. And, in fact, voting is one of the least important, and least significant, duties of a Member of Parliament. By the time he comes to vote, the decision has usually been made, for good or ill; if he wants to get policy altered, he must try to get in at the stage when policy is being made, not when it has been settled.

This may seem far from Christianity, but it is the nub of the charge. Ninety per cent of the votes which are cast in the House of Commons raise no issue which might trouble a Christian, except in the sense that he may be troubled by the general trend of his Party's policy. If that position arises, then voting will not help very much; he must dissociate himself completely from the Party, and either join another or become independent.

But what about the other 10 per cent—does no problem arise there? Of course it does, but when deciding, the politician has to weigh two

factors which may not be so apparent to people outside. The first is that there is no 'Christian' line on policy generally; the second that a Member cannot vote to satisfy his conscience alone, but he has also to consider the public good.

Let me hasten to qualify these two statements. It is, of course, easy for anyone to look at the problem and say: 'No Christian could possibly take any other course of action than the one which I approve.' But I would be willing to wager that, before very long, he would come across a Christian as convinced as he who takes a precisely contrary view. Take, for example, a case where there would appear to be, on the surface, a definite Christian view—that of the death penalty. If ever a question raised matters of faith and morals, it was this one, and the Government has always recognized it as such, by refusing to insist that Members should be bound by the Whip, but by allowing them to follow their consciences. My immediate reaction would be that a Christian must be in favour of abolishing the death penalty, but the controversy had hardly got under weigh a few years ago when it became absolutely plain to me that this view was not accepted by a large number of people, many of whom I knew to be much better Christians than I. Indeed, when the Bill finally reached the House of Lords, it was apparent that even the Bishops of the Church of England were not agreed, though it must be said that the vast majority took my view.

Any attempt to impose a 'Christian Line' will inevitably end up with an attempt to form a Christian Party. This has been done in some countries—notably Italy, Germany and France—nor has it been a purely confessional venture, for the German Christian Democratic Party contains Christians of all faiths and some people of no faith at all. But whether confessional or not, the result has nearly always been extremely bad, for it means that inevitably the Church is drawn into political controversy—not from time to time, on some major issue where it is a good thing for the Church's voice to be heard, but on a day-to-day basis. The only effect of this must be that more and more people, who, on a strictly rational basis, do not share the Party's view on the course of action which it is pursuing, find themselves driven into Opposition, not only to that view, but to the Church as a whole.

Then there is the question of the public good. Parliament is not just a debating society; the decisions which it takes affect, in a greater or less degree, every citizen in the land. Even on a decision on which the morality seems clear, the Member has got to weigh the natural consequences of his acts. Suez was a good example of this. There was a

number of Conservative Members who thought that the Government policy was not only misguided, but morally wrong. The decision, the observer would have said, was an easy one; they should vote against the Government. But they must be presumed to intend the natural consequences of their actions. If enough of them had voted against the Government, the Government would have fallen, and there would have been a General Election, fought at a time when the country was rent in two by controversy, when feelings were bitterly inflamed, and in an atmosphere which could easily have led to violence. The scar which would have been inflicted on the body politic would have taken many years to heal. The Members had to weigh this; some of them thought that the moral disaster of Suez itself outweighed the consequences of a General Election at that point, serious though this undoubtedly would have been. Others felt that the bitterness the Election would bring would be so bad for the country, that it was better to pursue a path of moderation and compromise in the hope that the wounds would heal. Who can say that either of those two was wrong?



Is there then no Christian path in politics? Of course there is, but, as I have said, the Christian duty comes at an earlier stage than the division lobby. The first duty is clearly to urge constantly upon his Party and on Parliament a Christian path. If he fails in this, and a decision has to be taken, he must be clear in his own mind that there is no fixed Christian line. But his decision must be taken in the light of such guidance as God will send him, after earnest prayer. Provided he does that, he will be performing his duty in the best way that a Christian can. The fact that God apparently guides other Christians in different paths should not surprise or dismay him; after all, if He has seen fit to guide many of us into different Churches, and, it might seem, different views of the very nature of God Himself, we can hardly complain if, in a matter of this kind, other people receive a different message.

I have dealt only with this problem, for it is the one which strikes the outside observer as the most real. But voting, as I have said, is not all of a politician's life. A Member of Parliament now is much more than lobby fodder. If he is prepared to do his job properly, he will be the guide, counsellor, and friend to thousands of people who, in the last analysis, depend on him for help. Indeed, with the exception of the priest himself, there is probably no job in which there are more opportunities for helping the needy and afflicted. It should surely be a glory of this country that this heavy burden is so cheerfully and gratefully born by so many, and in so many cases that it should be born to the glory of God. We are not perfect, of course; but I firmly believe that the difficulty is in being a Christian at all, and, if this difficulty can be overcome, then the opportunities for Christian service in politics are enormous.



Fifty Years Ago

The impression which all our inquiries and deliberations have made on our mind is that there is a much greater tendency in the mission field to co-operation, and to a manifestation of the spirit of unity than most of us had believed. . . . There is a strong sense of the waste of resources which anything approaching to friction must involve, and of the absolute necessity for cooperation if work is to be efficient. The universality of that feeling on the mission field, and the response which it seems to be calling forth on the part of those interested at the home base in mission work, have been among the most inspiring and hopeful aspects of the work of our Commission (*Commission on Cooperation and the Promotion of Unity*).

World Missionary News Sheet, 1910.

Frontier Chronicle

Edited by MARK GIBBS

A LETTER FROM TOKIO

Some fourteen leading Christians of Tokio have issued an Open Letter addressed particularly to fellow Christians in the United States. We give some extracts:

'We in Japan have just passed a critical point in our post-war development. The tension still remains, but with the automatic approval of the new Mutual Society Pact with the USA on June 19, it has been temporarily reduced. Basic problems underlying recent events have not been resolved and the tensions which afflict our nation will remain for some time to come.

'Immediately let us say that these demonstrations, about which you have read, have been participated in by all kinds of people and all strata of society. We know that extremist elements, both left and right, have been active and have sought to use the social unrest for their own ends. They have sought to create a picture of anti-Americanism by attacking Mr Hagerty's car and by the use of violence at the Diet building and the Prime Minister's residences. This picture falsifies the real nature of these demonstrations.

'Popular protests were not primarily directed against America. Behind the general movement to oppose the Mutual Security Pact many complex psychological factors are at work. Fire raids and atomic bombs terrorized the childhood of those who are the young adults of today. This fear of being bombed still lives. Fear of nuclear destruction makes mothers and sons quake at the threat of rearmament and possible military draft. This fear is then compounded by indications of resurgent militarism and fascist groups. Disappointment over the failure of the Summit Conference, distrust aroused by the U-2 incident and the resultant

heightening of international tension made the Japanese people very anxious about the possibility of being involved in a nuclear war which they do not want. Such anxieties and fears readily turned into opposition to the proposed treaty, which was looked upon as a limitation of Japanese independence, and resulted in antagonism against the stratagems of Prime Minister Kishi and his party.

'Some Japanese favour the new pact; some are opposed to it. Many do not understand what it involves. But a great many were deeply offended by the Kishi government's manoeuvres. Such people saw these manoeuvres as unmasking the fundamental anti-democratic attitude of the Kishi government . . .

'In the spirit of editorials in many Japanese newspapers, we Christians deeply regret the violence directed against Mr Hagerty by a small crowd of leftists. Also, we believe that the vast majority of the Japanese people regret deeply that the coming of President Eisenhower to Japan was prevented by these incidents which were totally unexpected.

'Many reports of the participation in demonstrations of some students of Christians schools and of Christian pastors and laymen have been published in the West. These people are not communists; nor are they following communist leadership. They did not participate in violence, although several were injured by attacks from rightist groups while standing quietly near the Diet building! Those who participated did so as individuals, not as representatives of their schools or churches. The common bond uniting them with other demonstrators was opposition to war and rearmament, and to what they considered the undemocratic behaviour of the government.

'While democracy is still very young in Japan and its foundations are not yet secure, we are confident that it will survive assaults from the left as well as the right. We pray that our Christian brethren abroad will give to our country their prayers, their patience and their understanding. We are desperately praying for the guidance of God, the Lord of history, over our nation lest it be thrown into the same type of blind anti-commu-

nist despotism which Korea recently experienced. Your understanding will help us the more quickly to stabilize conditions here. The deep sense of Christian fellowship we feel with you abroad and the friendship which we have experienced in your churches, schools and homes, cause us to pray for the time when this friendship will not be subject to possible tension or misunderstanding.'

OFFICIAL SELF-DECEPTION?

We have received, a little belatedly, a very important document from South Africa. It is the report of the Ad Hoc Commission for Race Relations appointed by the Federal Council of Dutch Reformed Churches in South Africa and it has been approved by the synod of the four reformed Churches concerned.

The report begins with a concise historical survey of the problems of whites and non-whites within the Dutch Reformed communion. It points out quite clearly that until about the 1880s there was no question of separate churches for non-whites. It then traces historically the increasing separation of races within the one communion and attempts a theological justification of this.

This official document is of great interest in assessing the present position of the Dutch Reformed Churches in South Africa. No price is given, but it may apparently be obtained from the Secretary of the Federal Council of Dutch Reformed Churches, 4 Elm Street, Houghton, Johannesburg.

We have also received some extremely critical comments on this document from Dr Reinhold Niebuhr which have appeared in our contemporary *Christianity and Crisis*. Dr Niebuhr writes:

'After a lengthy historical survey of the assiduous missionary labours of the church among the Bantus (defined as "the heathen"), the commission defines its "doctrinal approach". The gist of the approach is: the Church "can by no means associate itself with the general cry in the world today for equality and unity".

'This general cry does not take into

account that there cannot be unity without Christ in a sinful world. The story of the Tower of Babel is cited several times to prove that the division of tongues is the consequence of sin. Hence, it is futile to attempt such a unity "because true unity can only be achieved in Christ". Does this mean unity between the races within the church? Not at all. White and Negro churches must remain. "Unity already exists in Christ", and this unity through the Holy Spirit is more real than any contrived unity in a particular Church.

'The Dutch Reformed Church reminds us that it is Protestant, not Catholic, and therefore is under no illusions about the perfection of the historic church. The commission declares, "The Dutch Reformed Church accepts the unity of the human race, which is not annulled by its diversity". Even the Pauline dictum that "God has made of one blood all nations of the world" is subordinated to the idea that the only true unity is "in Christ". Through the free grace of God he assembles his church out of all nations. This assembly of believers or communion of saints forms an indissoluble unity as "the mystic body of Christ".

'We have never witnessed such flagrant misuse of religious and theological terms to hide rather than illumine moral dilemmas, nor the use of religion as an escape for an uneasy conscience, not even in the Nazi days of the "German Christians".

'The whole document is pervaded by such an air of unreality that we wonder whether it will prompt laughter and disdain or bitterness

from the Negro population. The latter is more likely. Fortunately a minority in the South African church is stirring in protest, but their protest is probably too late. Events are overtaking the church as they have overtaken the Government. The church in league with the Government is obviously the "salt which has lost its savour".

'What cold comfort it must be to

the Negro majority to realize that the white minority, which daily oppresses them and violates their human dignity by every method of chichane, feels itself in a "mystic unity" with them as long as nothing is done to implement that unity in either church or state. Religious self-deception cannot go further. This is the final limit.'

PENTECOSTALISTS AND ECUMANIACS

Some Pentecostal leaders are now enjoying much more real personal contacts with the ecumenical movement than at any time in the past. One of the leaders in these encounters is Mr David J. Du Plessis of Dallas, Texas. He wrote in a recent circular:

'It was in 1951 that the Lord began to deal with me about giving my testimony regarding my Pentecostal Experience to the ecumenical leaders in Protestantism. I began to do so somewhat reluctantly, because of their attitude towards the Pentecostal revival from the beginning of this century. Some had published the most vicious attacks upon the phenomena of "speaking in tongues" and upon the preaching and practice of "divine healing". Up to 1950 I had felt it was my duty to retaliate and to denounce such men. I could not believe that any of them would give the slightest attention to my very dogmatic Pentecostal testimony—I fully expected to be dismissed from their presence with short notice.

'Imagine my surprise when in the offices of the International Missionary Council and the World Council of Churches, I found men that were not only ready to listen, but were also anxious to learn more about the entire Pentecostal Revival. These contacts led me to accept an invitation to attend the 1952 meeting of the International Missionary Council at Willingen, Germany, as an observer. There I had interviews with more than half of the delegates and became more intimately

acquainted with officials of the World Council of Churches. This then brought me to the Second World Council at Evanston, Illinois in 1954. After that I enjoyed a retreat with top ecumenical leaders at Seabury House, Greenwich, Conn., in 1956. Then I was invited as a special consultant to the International Missionary Council meeting in Ghana, 1958.

'During 1959 these invitations, to come and witness to the reality and the blessings of Pentecost became more frequent . . . These meetings and many other personal contacts have convinced me that during the last decade an entirely new spiritual climate has come into the great historic churches of Protestantism. My conclusion does not stem from spasmodic upsurges that we find here and there. I can discern a deep spiritual stir in the hearts of all ranks, but particularly do I find a sincere recognition of the work of the Holy Spirit among the top echelons of Protestantism. The opposition to and the criticism of mysterious and supernatural manifestations of the Spirit has been replaced by more than a casual interest in a true revival of the charismata in the church. Divine healing is now almost universally accepted, and is commonly practised by most confessions. The Baptism in the Holy Spirit is no longer mentioned in evasive terms and with hushed undertones. Even "speaking in other tongues" is receiving more and more favourable attention and is being recognized as a manifestation of the Spirit for our time.'

PROGRESS IN SHEFFIELD

It is common enough for a Christian enterprise to start with a burst of enthusiasm, generated by some exceptional leader. It is much less usual for such an organization to survive the departure of this leader without a serious slackening of zeal and rate of progress. Yet despite the loss of the Rev E. R. Wickham (now Bishop of Middleton), the Sheffield Industrial Mission is proceeding confidently and cheerfully from strength to strength; and reports at its last Annual General Meeting, presided over by the Bishop of Sheffield in the wholly appropriate surroundings of the Royal Victoria Hotel, gave good evidence of progress.

Its new Senior Chaplain, the Rev Michael Jackson, laid particular emphasis on new methods of training lay people for leadership in the Mission's activities, saying: 'For some years we have looked upon this as the top rung of the ladder we are trying to climb up'. He also stressed the extraordinary changes in the Sheffield industrial and social scene which have taken place in the past few years, which have brought many new developments in shift working

and in shop-floor practice, and have transformed the private lives of many local workers. He added: 'I would not think that this is a pessimistic situation. I would believe that this kind of new society is one in which the Christian faith can take very deep roots'.

Mr Jackson was followed by a number of lay speakers who gave short and competent reports on Industrial Mission work in different fields. In particular we heard of developments in youth training—the Bishop has, with typical vision and persistence, sponsored a country centre for youth training at Hollingford—and of a number of 'frontier' discussion groups held in the evenings, in which managers, trade unionists and experts from outside industry have been chewing over problems of industrial organization, political apathy and scientific humanism. One unionist summed up the positive and encouraging character of these reports when he said: 'Technology and the Church must become increasingly more knowledgeable of each other if we are not to remain blind to the tremendous strides taking place today in industry.'

SAMARITANS FOR 'TWENTIETH CENTURY SICKNESS'

In a recent issue of *FRONTIER*, D. L. Edwards wrote of the despair which leads to suicide as 'the twentieth century sickness' and splendidly emphasized the need for a reform of our religion to meet this challenge.

Mr Edwards rightly warns that 'more often than we thought, technical psychiatric treatment is indispensable'. This is true of mental *illness*, and any Christian who seeks to minister to the despairing must regard it as his primary function in cases where mental illness seems to be involved, so to win the sufferer's confidence that he is able to persuade him or her to seek medical help as soon as possible, whatever other help may subsequently be required.

It seems to me however that there is less danger of the priest attempting to usurp the functions of the psychiatrist

than of the priest underestimating the importance of his own contribution or shirking the demands which a ministry to the neurotic, maladjusted, emotionally disturbed or inadequate will make on his time and energy. It isn't, by and large, the psychiatrist who disparages the function of the priest, but *the priest himself*. An increasing number of medical men, including many who would not describe themselves as Christians, are realising how vitally important it is that clinical methods should be supplemented by 'spiritual and social therapy' in cases of mental illness, and actually replaced by this in a large proportion of less serious cases. Little clinical progress can be made in many instances if the patient is socially isolated and without spiritual support, and many patients continue to occupy

beds in mental hospitals not because they require further *treatment*, but because the environment to which they would return on discharge is even more unsuitable for them than that of the hospital.

A troubled person expects an attitude of understanding, compassion, acceptance and helpfulness from an atheist psychiatrist, and usually gets it. It frequently happens that such a person is astonished when he encounters these same Christian qualities in a priest of the Church. Yet these, and these alone, without any particular counselling skill or experience, are often enough to save a life.

Since November 1953, people tempted to suicide and despair in Greater London have been invited to dial MANSion House 9000, and over 2,500 have done so. They receive immediate comfort and reassurance at any hour of the day or night from one of the staff of six or from one of the 100 part time volunteers; and an invitation to come to the church of St Stephen Walbrook, next door to the Mansion House, for a discussion of their problems. All require friendship, which is provided by the volunteers;

many require counselling, which is provided by the staff and a few very experienced volunteers; some require psychotherapy, for which they are usually referred elsewhere; and a few require psychiatry, which is arranged either through the person's GP or direct with nearby hospitals. The volunteers, a third of whom are ex-clients, are of different denominations, and include a few non-Christians, but the direction is Anglican.

The experience of the Samaritans has proved that the country's suicide rate could be slashed, the amount of human misery greatly reduced, and, incidentally, a truer impression of the attitude of the Church fostered, by the establishment of a branch of the Samaritans in every town of over 100,000 inhabitants. What is required to form a branch are: (a) a priest to act as director; (b) a consultant psychiatrist; and (c) a group of lay people to be trained to do the actual befriending. There is never any difficulty in finding (b) and not much in assembling (c). The difficulty is in finding a priest who will devote himself to this exacting but rewarding and urgent ministry.

CHAD VARAH

A CHRISTIAN CONSCIENCE ON THE ROADS

The *Church Times* recently devoted an editorial entitled 'Whose Fault on the Roads?' It spoke out about the responsibilities of Christians—as drivers and pedestrians:

'It would do Christian motorists a heap of good if they sometimes paused to quiz themselves. They should ask, for example: "Do I honk behind a hesitant learner, or a driver evidently in difficulties, making him more nervous than he was before? Do I blare at those whose driving I think wrong? Do I shout at drivers who get in my way? Do I drive up to the exhaust of the car of the man in front? Do I try by desperate means to pass again the

driver who has passed me by desperate means?" And if the answer is "Yes" to any of these queries or to others about which his conscience quavers, then let the Christian driver mend his ways.

'It is for the Christian motorist, cyclist, pedestrian, to make a special effort towards the solution of this national problem. It calls for self-control, courtesy of a high order, and great patience. These are obvious characteristics of the full-grown Christian man. They are not produced by an increase of fly-overs, carriage-ways, or parking places. They are part of the imitation of Christ.'

Islam and the Political Order

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What man is more concerned about the Emperor than we are? Who loves him more honestly than we? For we pray incessantly for him that he may be granted long life and that he may rule the nations with a just sword and know an age of peace and plenty in his empire. Then we pray for the welfare of the army and for the blessing of mankind and of the world. But we cannot sacrifice to the Emperor in the temple. For who may pay Divine honours to a man of flesh and blood?

SPOKEN around the year AD 250, on behalf of a Christian community by one of its leaders, these words state with typical forthrightness the attitude of the Church of the first three centuries to the Empire. There was a ready obedience in all things lawful and honest, together with a fierce, uncompromising hostility to any state demands which flouted the rights of God. The primitive Church had no desire either to subvert or disobey the imperial, civil power, even though identified, as that power was, with such monsters as Nero and Domitian. But with that docility and acknowledgment of citizen-duty went heroic defiance in what had to do with faith and worship.

In Islam there is a parallel issue and a contrasted attitude. The sharp contrast develops in an initial similarity.

When Islam began in Mecca its rejection of idols brought it into steadily deepening conflict with an established political and civil order wedded by strong vested interests to the very idolatry Islam denied. Mecca exercised a powerful city authority, with a tribal hegemony devoted to the security of its Ka'bah (or Pantheon) as the focal point of both its wealth and prestige. If Muhammad persisted in his anti-idolatry he would either have to break Mecca or be broken by it. He proclaimed a spiritual truth and ran into a political enmity. In affirming a faith, he had, as events made clear, in fact challenged a city.

Our Lord, in a very different context and for only partially similar reasons, was regarded as a disturber of the *status quo*, as a menace to the Herodian compromise by which Jewish privileges subsisted under Roman rule. He also challenged by His teaching the authority and

traditions of the Scribes and Pharisees. His hearers who were in power judged that what He stood for could not co-exist with their vital interests. Hence the 'expediency' of His death.

To that degree Mecca and Jerusalem present a comparable picture of irreconcilable issues between a new 'Prophet' and an old order, between a message proclaimed and an antipathy entrenched. But what eventuates in the two cases makes a total contrast. The Muhammadan pattern in Mecca can be traced in the steady deterioration, or sharpening, of the situation, the uncertain 'experiments' (including the emigrations to Ethiopia), the all crucial Hijrah by which the hostile city was evacuated and a new city-base secured, the build-up of power and influence through wise diplomacy and strong-handedness, and the final capitulation of Mecca to the faith-cum-army out of the Prophet's Medina.

The pattern in the Gospels hinges on the meaning of the Triumphal Entry with its unmistakable repudiation of a this-worldly Messiahship. Its climax is the Cross, wherein the hostile city, under its shrewd and resolute leadership, liquidates the Jesus-danger, and wherein the prophet of Nazareth perfects the Messianic loyalty chosen in the Wilderness Temptations and sustained through a patient devotion all the way from Galilee to Gethsemane. How different the finale might have been if Jesus, with all His strange authority over the populace, had elected to set Himself squarely in the Maccabean tradition. Pilate would not then have washed his hands after a brief morning's embarrassment. But in no wise—that way—would the world have been redeemed.

The disciples, little as they understood His way of Messiahship before His death and resurrection, held closely to it afterwards. They went out into the world on the same terms. When in turn the Empire confronted them with a choice of insurrection or suffering, they consistently chose the second. Christianity spread for three centuries, not with an empire but in spite of one, not in conquest but in catacombs. It denied to Caesar the throne of God but did not unseat him from his own throne. It was within the existent State as a new Gospel, not against it as a new Caesar.

The form of Islamic origins under the Caliphs is equally true to the initial shape of the founder's decision. The Meccan submission became the pattern of rapid political and military subjugation and acceptance of a new régime when Islam welled out of the peninsular under Abu Bakr and 'Umar. What happened should not be crudely thought of as 'expansion by the sword' but rather 'expansion in the form of empire'.

Nor should we miss the force of this contrast by supposing that the Roman situation confronting the infant Church was somehow less intractable than that which Islam faced in the Levant six centuries later. On the contrary. Had Islam tackled the Roman Empire in the full-tide of its idolatrous strength from Nero to Diocletian it would surely have thought the Islamic procedures of anti-idolatry *a fortiori* imperative and indispensable. No reader of the New Testament and the apostolic history can fail to see how insidious, how dominant, how pervasive, was the idolatry against which the Church was pitted. It was in the most deeply Islamic objective (Tauhid, the witness to Divine Unity) that Christianity chose the most un-Islamic means, and so doing perpetuated into history the contrast between the Hijrah and the Cross.

It is important to explore this study in contrast quite patiently and temperately, with honesty but without acrimony. For polemic would lose its spiritual dimensions just as surely as would dishonesty. What matters now is the bearing of all the foregoing, both negatively and positively, upon the hopes and problems of contemporary politics. Our Christian duty of thought and relationship in this connection suggests three themes.

The Ultimate Competence of the Political Order?

It follows from all that has been said above that Islam has a basic confidence in the capacity of the State, as such, to bring about the right society. This is implicit in the inner decision that shaped its origins. The realm over which the Caliph ruled was by the same token the realm in which the Divine will was done. The area submissive to the Divine revelation could, it was believed, be extended coterminously with the extension of the Empire of those who had received it. This is the characteristic Islamic view: the State is the Kingdom, the will of God through the prophecy is actualized in the rule of its heirs and custodians. This is the whole sense of the traditional Caliphate.

Of course, it was recognized that the Islamic Empire did not in fact truly embody the kingdom of God. There are those now who say, like Sayyid Qutb, that Islamic statehood has never been its proper self since the days of 'Umar (died AD 644). But this should not obscure the general theory that the political order could of itself constitute the Divine society. Moreover, when such delinquency or compromise was acknowledged, the corrective was usually thought of as still political. One should not argue, from these realist considerations (so ran the philoso-

phy), that the State, as such, was only relative and partial: rather one should ask what had gone wrong with it. The 'discrepancy' between what was and what ought to have been lay, not in human nature or in spiritual rebellion, but in the weakness of the Caliph or the compromise of the law. There was no call for inward and total redemption of man as man, but only for political reformation of the institution of the State.

To clarify this underlying Islamic notion of the political order is not, of course, to suggest that Christianity thinks the State has no place at all, or is irrelevant to the doing of the Divine will. On the contrary: things political have their part. But it is a relative one. What the State, however conceived, can accomplish is partial and belongs only to what is within its range. In the inner reaches of the human heart, where the Divine Kingdom must necessarily be, the State has neither writ nor competence. Nor are our human rebelliousnesses accessible either to its detection or its correction. The things that are Caesar's are far from being exempt from the concern of the things that are God's. But they are very far from being identical.

This inescapable contrast between the Christian and the Muslim concept of the State's competence in relation to the heavenly will underlies our whole Christian witness to Islam at the present juncture. For the Islamic view, implicit thus in its origins and whole tradition, has found a powerful emotional confirmation in the new nationalism of our own time.

Current Tasks of the Political Order

Is it not true to say that almost the whole expectation of contemporary men in both Asia and Africa looks to, and turns on, the political order? Salvation by statehood is the dominant hope and driving inspiration of more than half the world. The Prime Minister of Ghana is not alone in assuming, and asserting: 'Seek ye first the political kingdom and all else shall be added unto you.' This is the wellnigh universal 'gospel' in the new nations.

The West, no doubt, bears large responsibility for the fact that this is so. Only nationalism in full tide, and assertive, could oust and end the West's dominion. The new nationalisms, strong and successful in their negative achievement of independence, proceeded to see their whole positive future as lying within political competence to actualize and perfect. Thus the innate Islamic instinct to expect all from the political

was confirmed and encouraged by the necessary pattern of twentieth century evolution.

It is this fact which explains the current pre-occupation in the new nations of Islam with the political order. Both the logic of their long traditions and the circumstances of the recent past converge on the same result, namely the centrality of the State and the belief that all salvation is political.

These high hopes of statehood developed precisely at the moment when the problems confronting state authority were greatly intensified. There was the bewildering newness of the political situation itself. The old Caliphate had departed. It is now four decades extinct and shows no sign of being resuscitated. The sundered national entities which replaced it, or, as in Africa, east and west, have developed outside it, are launched upon their own careers, with all this high expectancy, when governing involves so much more than Caliphs ever knew.

After the Treaty of Versailles there was in the Near East and elsewhere the ultimate ideal of parliamentary democracy. Whatever may be said of the abstract pros and cons about such a system, the actualities of life seem to have necessitated its general abandonment in Islamic thought about law and society.

This current suspension of democratic forms arises not only from the fact (evident everywhere in the world) that government, in these days of high dams, flooding populations and industrialization, must be direct and efficient. It springs also from the fact that democratic processes, to be secure, require standards of general education and traditions of citizenship which often do not obtain, and for lack of which mere democratic processes play into the hands of exploiters and vested interests. Moreover, viable and valid democracy demands a vigorous party system and the concept of the dignity of opposition—elements still wanting, for a variety of reasons, in the structure of most Islamic communities.

Thus, it is now patently clear that early hopes about democracy were premature. The new régimes that have replaced the earlier 'constitutions' correspond more realistically to the mood and need of the time. They aim to bring about the economic and social conditions which, they insist, are a prior necessity, and without which the governmental patterns that are in form correct are in effect vicious.

Realistic and often beneficial as this development may be, it still leaves unfaced the ultimate problem of power and its relation to the good, and to the dignity of responsible community. If the effete 'democ-

racies' of past decades in this century took for granted, as either factual or feasible, ideal conditions that did not obtain, their efficient successors are in danger of taking likewise for granted that power is not answerable to people, or that its being answerable need lie only in the ruler's judgment without the intrusion of necessary electoral processes.

Power in Islam

This problem of power—power, national, independent and Islamic—is the heart of contemporary history in most of the areas of world Islam. It is a problem inherent in the filling of the vacuum left by a retreating political West. It searches the intellectual resources of Islam in a most radical manner. It lies behind the constant debates on constitutions and the successive acts of their suspension and replacement, whether in Lahore, Djakarta, Khartoum, Cairo, Damascus or Ankara, these forty years. As an active experimentation in the form of the Islamic state, it provides a living contemporary commentary on that most Muslim of all issues—the rule of the Prophet's people.

If India has transformed the personal legal pattern of a society two and a half millennia old, Islam is almost everywhere revising the classical legal framework of its thirteen centuries. This has all kinds of attendant consequences. It brings a new type of lawyer to the fore and relegates many of the old niceties and their exponents to unimportance. It brings about a silent transformation in the whole idea of *Ijtihad*, or legal innovation, and of who is fitted to exercise it. It remodels the structure of courts and alters the mentality of litigants. It revises the concept of women and invades the innermost sanctuaries of personal status and the family.

Alongside it are the far reaching economic transformations of daily life and commerce; the passing of barter economies; the emergence of the unknown phenomenon of leisure; the rise of collective bargaining and trade unions; the growth of mass media and thus of communal opinion; new attitudes to time, to wealth, to privilege; new criteria of status; new dimensions of citizenship; new vistas of opportunity; wide new problems of administration and public welfare.

All the time, alongside these demands upon the State, goes the subtle psychological and technical problem of the national development of scientific skills and projects. The new nations remember vividly that the scientific exploitation of their resources in their days of 'backwardness' was a central factor in their subordination. Early oil and early railways in Iran, for example, are associated with imperialist pressures. Every

country is anxious not to deepen technological dependence just on the morrow of political statehood. Yet all too often lack of capital or technique requires them to admit some alien source of the technology they cannot forgo. The resulting dilemma is no small element in the tests of the contemporary Islamic state.

Thus, in what relates to a constant actual emergency as well as to deep essential theory, statehood in the Muslim world today is a central spiritual and practical issue. Detachment from immediate pressures of external destiny is not there, to admit of more creative concentration on the intellectual and theological. Or perhaps it is that the minds equipped for leadership are engrossed by all that is absorbingly political, and so diverted from what vitally underlies it.

What are the obligations of Christians to, and in, all the foregoing?

We need not be deterred in this by the basic difference that obtains in the Christian assessment of the capacity of the State, as such, to inaugurate and accomplish a Divine society. What matters is that we communicate the underlying reasons, in the Biblical view of human nature, for that Christian critique of the State's role.

Will it not be a right Christian instinct to see our first duty to the political order as lying in the region of our relationship to the persons who operate it? All that is political hinges in the end upon human quality and integrity, whether in the village postmaster or the cabinet minister. Both 'Abd al-Nāsir's *Falsafat al-Thaurah* (Philosophy of the Revolution) and Muhammad Naguib's *Egypt's Destiny* emphasize this fact. Whether as themselves civil servants, or perhaps more likely as witnessing custodians of newness of life in the Gospel, Christians are called to represent the meaning of Christ in the service of men.

'Why doesn't the State do something about it?' we say. In these days of welfare government, not to speak of colossal technology such as only States can handle, the question makes a lot of sense. And unless we have misunderstood the whole logic of Islamic history, it is a very Islamic question, too. The State is the entity that brings the good, and the goods. Yet it is finally, whether for Muslims or Christians, an evasive and unworthy question.

In the end, is not Islam—literally 'submission to the will of God'—something which only *men* can do? Behind the current Islamic wrestling, both traditional and realist, with the issue of the political order, is the final question of man, his nature as a subject of God, and his inward experience of the revolution of grace. And those are profoundly Christian concerns.

MARGERY PERHAM

Colonial Government in Countries of Rapid Social Change

The substance of an address given at a Study Conference of the World Council of Churches, printed by permission of Background Information for Church and Society.

ALTHOUGH Africa lies so close to Europe, and through its northern margin was part of the ancient world, the great solid block of tropical, middle Africa lay almost completely shut away from direct external contact until some sixty or seventy years ago, that is, within an old man's lifetime. It was then that modern Europe, with all the power of its new science and equipment, penetrated this lonely Africa with great power and speed. This trick played by geography and history has thrown a strain upon poor human nature almost greater than it could bear. It had a literally shattering effect upon the societies most directly exposed to the new influence, but all tribes have suffered from the process of disintegration.

We must face the existence of the immense gap between the cultures which were brought so suddenly into intimate relationship. This admission does not entail any assessment of their respective moral values. Nor, I need hardly say, does it imply any *inherent* differences between races. I think that Christians, or rather, *some* Christians, with our Lord and Saint Paul to teach them, were led by their faith to believe in the potential equality of all men long before the scientists decided to confirm this belief. That Christendom as a whole was slow to act upon this belief was explained, though not justified, by the poverty of most of middle Africa and the unintelligibility to the outsider of its thousand tribal societies. Since that first

contact an ever-increasing number of Africans have entered through education and experience into the world community and external influences, political, religious, scientific and economic, are beginning to transform the continent. But in view of tropical Africa's long isolation and of the scanty and uneven distribution of its peoples and resources, especially in Eastern and Central Africa, it must be a long time before these regions can draw level with the other continents. The pace of advance will depend, of course, upon the alliance between internal energy and order with external investment both of capital and of skilled service.

These hard facts of history have been emphasized because there is a tendency

on the part both of Africans and Europeans to blame the other side not for some but for *all* the strains and disharmonies of their contact. It should surely be a reconciling thought that perhaps the greater part of these can be ascribed to harsh circumstances and only the lesser part to wilful human error.

In assessing results it should also be remembered that the period of colonial rule in Africa has been brief in comparison with that in Asia. Before there could be any serious new development there had to be full administrative control and this had hardly begun before the outbreak of the first world war. This was followed by a serious slump and then by the second world war. The achievements of colonial governments should not be judged by the latest standards of the urgent welfare state and with little allowance for past handicaps of time, concepts and resources.

Our sympathy is with the governed: we want to understand their problems, to enter, belatedly it may be, into their minds. And they are mostly in that phase of their history when the very dynamic of self-assertion and rejection almost forces them into an attitude of wholesale condemnation towards their governments. Their political leaders especially, because Africa offers them so little positive material out of which to create the needed spirit of unity and nationalism, seem driven to rely almost wholly on the use of negative factors. Africa is caught in the ever increasing pace of events in our world: there is for this continent no possibility of the slow maturing of the older nations. Unfortunately a policy of haste which outruns even modern techniques of communication may result in intimidation, moral or physical. In the full swing of the reaction against colonialism, in which most of the nations of the world, for various reasons, support the African view, there is little

room for discrimination. The balance of the good and bad, of the useful and the destructive, both as between periods and territories, is too easily ignored. Today in the tragedy of Algeria and grave mistakes elsewhere, the relatively peaceful and successful progress of other regions towards national fulfilment tends to be ignored. The balance of responsibility may still rest with the colonial powers, but now that the Africans have left the age of tribal innocence and eaten of the world's tree of knowledge, are there not standards of conduct, of veracity, of wisdom and forbearance that we must ask to see displayed on their side of the movement for emancipation as well as upon the other? We wish to redeem the wrongs of the past and to dissociate ourselves from them. In our desire to understand and to help those who suffer from a sense of frustration or indignity we are tempted to agree with their views, *all* their views, or at least to refrain from dissent or criticism at any point lest it cost us their confidence. I know the temptation well myself. Yet is it not a subtle form of mental superiority not to be wholly frank, not to risk disagreement or offence by stating, where necessary, what we believe to be true whether about historical causes or contemporary situations?

The end of the colonial régime is in sight. But even if we believe that the interests of the governed are alone to be considered, these must be affected by the way in which emancipation is carried through. The peoples have much to gain from an orderly transfer of power. The governments' skilled services, technical and educational, built up over decades, must not be torn up by the roots: the new order must be carefully grafted upon them. These operations are not easy. The transfer of government is a most hazardous process. The state, its economy, and the very boundaries within

which they have been built, have been the recent creation of the colonial power. Although Africans in the British eastern and central territories of which we are mainly thinking have been entering the lower ranks of the civil services and of industry there is still an inadequate number of trained, and still more, of experienced persons to conduct all the affairs of a modern state. We are not now considering whether their apprenticeship could have been begun earlier but what can best be done during the next few years. Each of these years, if good use is made of them, will see an extension of responsibility and also a new and larger generation of men and women coming out of the universities or other educational institutions. It would be a difficult but valuable achievement to persuade nationalist leaders that they have even more to gain from an ordered programme of advance to independence than have their rulers. Nigeria is a favourable example. Large and composite, she will be no easy ship of state to launch into independence, but the two or three years of careful and co-operative preparation by government and people should provide the best possible conditions for the great event this autumn.

How can such useful co-operation be achieved? We have never forgotten in this Conference that the young nations are made up of individual persons. We should equally remember that governments, even colonial governments, are composed of human beings. And during the period of the transfer of power they are human beings working under very great strain. They have to bring their work, both as a national task and as that of their individual careers, to an unexpectedly early end. They have to cling to their goodwill and high standards of integrity while perhaps they are being criticized, even maligned, both by the

people amongst whom they are working and by the world in general. They have to try to guide and also to control the turbulent forces of nationalism. They may have to make grave and instant decisions to preserve law and order. They need encouragement for good acts as well as criticisms for bad ones. The agents of reconciliation should be hard at work making it possible for all those members of the staffs who are irreplaceable to carry on the conduct of the state to the moment of independence and to remain and serve the new government for so long as they are needed. This is a very hard thing to ask of a colonial official and only those with a great sense of vocation will undertake it successfully. There are leading Sudanese today who know how much their country lost by the too sudden exodus of their British officials.

What Christians could do

Christians could do much to help towards an ordered and amicable act of emancipation. By so doing they would help not only the new nations but also their churches. These suffer greatly when nationalism becomes embittered or distorted, and may suffer more if independence leads to poverty or disorder. Those who suffer most in the period of rapid change are the thoughtful, educated and often Christian Africans who are torn between the standards of conduct laid down by their faith and their desire to be at one both in mind and in act with their own people at their moment of crisis. And since it is the presence of white colonists which causes the government to delay the surrender of power it may also be a Christian duty to understand their fears and consider their interests and to act as a reconciling influence, interpreting the one side to the other. They might thus make it possible

for some of these colonists to remain as citizens and to incorporate their wealth both of experience and of capital in the new state.

I may be wrong—it is difficult to generalize even about Britain's remaining African colonies—but I have the impression that British governments are a little bewildered by the support—in some instances the very new support—which the churches are now giving to the forces of nationalism. It may well be, especially in some regions, that disagreement between Church and State is inevitable and may be healthy. It is certainly not new. In Uganda and in Nyasaland, for instance, the churches, whose missionaries went out in the service of the people long before the Europeans' state arrived, have certainly not always accepted government views of political affairs. In Kenya from the early nineteen twenties, it was Dr Oldham, that great but most self-effacing Christian statesman, and the Archbishop of Canterbury, in alliance with Lord Lugard and others in England, and with the churches in the colony, who protested long and effectively against injustice to Africans in matters of labour and land. I interpret the will of this

Conference, where, perhaps, we can offer the latest representative evidence of Christian opinion upon our subject, to be wholeheartedly, if only implicitly, in favour of the early independence of colonial peoples. Where members of British governments, and especially, perhaps, senior members—men who have the power to apply the brake excessively, even dangerously—are out of sympathy with this urgency is it not partly our fault? Are not these men of authority somewhat cut off from the influences which move us and the ideas we generate? Power, especially power held over another people, tends to isolate its holders. Some officials live in remote and lonely districts. Do visiting Christians, especially the non-British, call upon governors and their staffs as well as upon their own opposite numbers? Do the churches abroad direct their pastoral care sufficiently to members of governments, and discuss their ideas with them? I suggest that not only in the colonies but in the metropolitan countries Christians should make more contact both with officials and also with those who represent industry and settlement.



Fifty Years Ago

The missionary enterprise springs out of the superiority of one religion over all other religions, not out of the superiority of one race or set of races over all other races . . . [Christianity] is carried with the appeal—'Christianity is the religion you need to make you better than yourselves, to enable you to attain your true character, and to fulfil your true destiny.' The missionary enterprise implies not contempt, but respect for each human race. . . . Racial prejudice and contempt are the very antithesis of the missionary spirit. . . . We rejoice to observe and record the awakening of other races to their distinct character and mission in a world development. And we accept unreservedly in mission policy, as in international politics, the law of mutual racial respect as a determining principle.

(Robert E. Speer, *World Missionary Conference News Sheet*, 1910.)

KEEP

In Japan it is a question of life and death to grow more food. Yet most of the land is assumed to be impossible to cultivate. The Church challenges this assumption.

JUST over one hundred miles from Tokio, in one of the most rugged areas of Japan—fully a mile above sea level—you find yourself confronted with KEEP (The Kiyosato Educational Experimental Project). It comprises an Anglican church, a rural hospital, a nursery school, a community centre and library, an experimental farm and farm trainee dormitory, as well as a conference lodge and cabins.

The development of this project is largely the result of the vision and determination of one man—Dr Paul Rusch, who was a missionary professor at St Paul's University, Tokio, during the pre-war period, and who served on the US General Headquarters Staff during the earlier part of the post-war occupation of Japan.

In post-war Japan the disintegration of community life was widespread. Economic depression was particularly felt by those areas above the rice-growing level. The Japanese, who had specialized in intensive agricultural methods, insisted that only 15 per cent of the land was arable. It was therefore assumed that the mountainous areas, which cover most of Japan, were completely useless. Yet the shrinkage of Japan's territory and the growing population meant that other means of food production had to be found. But in the country at large, and also in the Christian churches, the experiences of the war years seemed to have damped initiative and created a strong 'dependence mentality'. So there was a tendency to look for help from abroad. Moreover, the Christian churches have not yet got down to the grass roots of Japanese society and culture. Fundamental Japanese thinking comes from its rural communities, but there was a widespread feeling amongst church leaders, Japanese and missionary alike, that a rural church could not hope to become economically independent.

Dr Rusch was concerned to demonstrate a Gospel of wholeness. While KEEP has now become a very complex project, the 'power-house' is the church, which was the first post-war building to be established. The bishop of the diocese was persuaded by Dr Rusch to station a young, vigorous clergyman, who had recently returned from China,

at Kiyosato, a place where there was not a single Christian. A small fund was collected, and, largely through voluntary labour, the chapel was built. It has now become the largest self-supporting rural church in all Japan.

Next, a scientific survey of the area suggested that cultivation and grazing were possible. Cattle were imported from the United States and Canada, and year by year fresh varieties of crops were attempted. Where a particular crop was successful, the seed would then be distributed amongst the local farmers. But, before all this was done, a handful of young men—all of them city-bred and largely graduates from St Paul's University—made up the first labour force, settling in simple huts and acquainting themselves with the life and thinking of the villagers.

The inauguration of a rural library meant that the local villagers could study their own social problems, and discover ways and means of developing as yet untapped potential. Discussion groups were started to mould public opinion, and soon a lively interest in what the experimental farm was doing grew up, and, with government and prefectural assistance, the economy and farming of the whole area saw tremendous changes. The small city-bred group of young Christians was particularly impressed to find there was no doctor serving an area whose population was about 100,000. With the aid of St Luke's Hospital in Tokio, first a clinic and then a rural hospital were established, and courses in child welfare were also given. The fact that the young priest married a brilliant doctor also helped!

Since 1954 KEEP has sponsored a two-day County Fair, which has grown into the main community project in the whole area—with an attendance of more than 10,000. At the first fair, all who attended were given a box lunch (containing no rice at all) and a glass of milk free of charge—with the aim of teaching conservative villagers that even a non-rice diet can be both tasty and satisfying. At each fair there are a series of contests—a best-baby contest carried on by the hospital, milk cow contest and pasture contest sponsored by the Farm. The Library sponsors art, photography and talent contests. The Fair enables large groups to see what KEEP is doing and to appreciate in part the motive of it all; it encourages a total family participation; and also tends to break down the narrow provincialism of the village—or even of a segment of one village—as many villages participate together.

Since 1956 KEEP has begun an expansion programme, with the aim of setting up similar facilities (though on a much simpler scale) in ten other villages. Four of these stations are already in operation.

Four Loves¹

PROFESSOR C. S. LEWIS has evidently been dissatisfied with some too simple classifications of the expressions of love, which have become current in recent discussion. There has been, for example, the theological contrast between *agape* and *eros*, made popular by a second-hand acquaintance with Nygren's thesis that *eros* is human and *agape* the divine love. A greater falsity has become common among moralists who would put down every motive short of supernatural charity as a form of egoism. Worse still has been the equation of *eros* with the sex impulse. Human experience makes hay of these *facile* formulae, so Professor Lewis decided to think the matter out for himself. This book is the result, with its four essays on Affection, Friendship, Eros and Charity, and a prefatory one about our loves for sub-human things like nature or our country.

Like all his previous writings on religious subjects, *The Four Loves* displays Mr Lewis's intense and lively interest in the workings of human personality, enriched by his masterly familiarity with the writers and characters of literature. He knows what happens to people and can make it vivid with his wonderful gift of the pen. This book has done me a lot of good, not only by clarifying obscurities in the subject, but eminently by teaching me a great deal about myself. I find myself trounced many times by his kindly gift of detecting shams in the human nature he so obviously respects even when he pillories it.

It is a religious book. The three natural loves, affection, friendship and *eros*, are interpreted in their own right and with their own validity, and they are then shown to be untrue to themselves unless informed by the divine love, called

charity, and by men's possible participation in it. But readers who do not want the religion will find many tips for the enhancement of their natural loves. Mr Lewis will have these come to their full measure, and will not allow them to be depreciated because they are not the pure disinterested charity of God. 'It is dangerous,' he tells us, 'to press upon a man the duty of getting beyond earthly love when his real difficulty lies in getting so far.'

He makes his own terminology, and very useful it is. Especially could it help those who found themselves lost in the more ponderous treatments of love by Nygren, de Rougemont and Father D'Arcy. The main division of Mr Lewis is that between need-love and gift-love, the first typified by a child's need of its mother, a lover's need of the beloved or a man's need of company. Gift-love is supremely God's love for His creatures without any need-love at all; but gift-

¹ *The Four Loves*. C. S. Lewis (Bles, 2s. 6d.)

love is also exercised by men in the bonds of affection or friendship or 'being in love', mixed however in these cases with need-love. But now, besides need-loves and gift-loves there is something else, namely appreciative love which comes unsought and ungiven. It is represented by the pleasure aroused by, say, a fine smell, a beautiful sight, or an excellence in things or persons. We value these things when given but we have not wanted them. They come to us not by anybody's giving, but just by the valued things being there and presented to us.

This appreciative love informs our love of nature, of our fatherland or of persons, and it constitutes the main ingredient of friendship. It must impregnate the need-loves of affection and *eros*, or else these will become poisonous or tyrannous. Unless kin-loves and *eros*-loves grow a certain friendship they will not remain true loves. Professor Lewis is at his best in the chapter on Friendship, the most disinterested of the natural loves. He points out that this love is not much valued today, without enquiring why. Friendship-loves, because they are the least selfish of all, can the more easily become a rival to man's love of God and create a coterie of superiority, exclusiveness and even hostility to those outside the group, as in the wrong kind of patriotism or the togetherness of a marauding gang.

And here comes another distinction: the three natural loves can be near to the gift-love of charity in one of two ways, by nearness of likeness or by nearness of approach. The more 'disinterested' or spiritual our loves are, the closer they come, by likeness, to charity; but by pride, exclusiveness, or by idolatry of themselves, they may in approach be further from charity than the more biological and interested loves of affection or 'being in love' who know their own lowly needs.

Mr Lewis will not deny the name of love to affection. Indeed he is eloquent in its praises for it is given to the unworthy as well as the admirable. It is however liable to the most possessive perversions, as in the case of Mrs Fidget who gives her life to her family and, by desperately needing to be needed, maintains a despotic hold on husband and children; or in the case of Dr Quartz who is devoted to his pupils, but withdraws from them when they show signs of thinking for themselves.

Eros is Mr Lewis's name for the love of a man and a woman who fall in love. It mostly precedes sexual desire which he calls *Venus*. *Eros* persists through the waxing and waning of *Venus* and the tricks it plays. But to do this *Eros* needs sustaining by elements of affection and friendship, and often rescuing by pure gift-love. *Eros* commits one to another with an imperiousness which tempts it to override all other loyalties and to excuse the worst delinquencies. More even than affection and friendship, *Eros* easily becomes an idol with the absolute claims that only belong to God, for 'When natural things look most divine, the demonic is just round the corner'. And 'the love which leads to cruel and perjured unions, even to suicide pacts or murder, is not likely to be wandering lust or idle sentiment. It will be *Eros* in all his splendour, heartbreakingly sincere; ready for every sacrifice except renunciation.'

Venus, on the other hand, has levity as well as gravity and should not be taken over-seriously, for she herself is a mocking spirit. She is taken too seriously today, against the instinct of healthy humanity to make jokes about her. Mr Lewis might have added that men also make playful fun of *Eros* in their fellow men but never in women, and women do not do it at all. There *is* something comic

about the masculine lord of creation getting caught in the net of falling in love.

The treatment of *Eros*, splendid as it is, appears to me the weakest in the book. For one thing, Mr Lewis does not make more of the difference between masculine and feminine love than to recall that man plays the Sky-Father and woman the Earth-Mother. He knows that this is a sort of stage drama which the lovers enact without wholly identifying themselves with their parts. But there is no suggestion that, as I believe, *Eros* works in a man as a desire seeking an object, whereas in woman it is desire aroused by an object. That is why men and women do not understand one another, and the wise ones learn how to meet the different kind of need in the other.

To return to the theme, love does not bring happiness always, for love is excessively vulnerable; the lovers know this and do not mind. They do not want to be spared suffering by becoming loveless. Therefore, concludes Mr Lewis, we must never believe that to renounce love for others, merely in order to escape pain, is the same as the devoted renun-

ciation of a natural love because God bids us make it. Only those loves which, when renounced, are given up for the love of God, are the truly glorious loves of the natural order—those which were rivals to God in our hearts because they were so like His love for us. He transforms our gift-love and our need-love, whether for Him or for one another, into something like His own gift-love. Sometimes this has to be so drastic an operation that 'He may come on what seems to us a more dreadful mission and demand that a natural love be totally renounced'. The natural loves are not thereby degraded; they are summoned 'to become modes of charity while also remaining the natural loves they were. . . . These loves prove that they are unworthy to take the place of God by the fact that they cannot even remain themselves and do what they promise to do without God's help.'

Mr Lewis very modestly hands his readers over to his 'betters' for further light on what God's love does for man and in man. I am sure he could tell us a lot more, and he probably will.



Fifty-one Years Ago

We are firmly persuaded that the Christian Church is confronted with a spiritual task far beyond its present powers; that it is the will of God that the Church should prove equal to the accomplishment of this task; that He desires that the approaching Conference, which represents the most serious attempt that the Church has ever made to measure and understand its responsibilities towards the non-Christian world, should lead to results far beyond our highest hopes; and that the Divinely-appointed means by which the Church may enter into this inconceivably good and gracious will of God is united, persevering prayer in a spirit of child-like trust.

From the *World Missionary Conference News Sheet*, 1909.

Three Prophets:

F. D. MAURICE. H. H. KELLY, ROLAND ALLEN

THERE is today a mounting interest in three writers of earlier generations, who seem to a wide and diverse company of Christians to speak prophetically to our own time. All of them were Anglicans: but they fitted into none of the usual Anglican pigeon-holes. All of them were at bottom teachers; but it is not as teachers that they are best known. All were priests; but it is not to the clergy that they most appealed. All are now being read with fresh eyes after a period of neglect.

Until recently, Frederick Denison Maurice (1805-72) figured in the history books, along with Kingsley, Ludlow and others, as a Christian Socialist; but he was in fact primarily a theologian, and it is in this capacity that he is now, in Canon Smyth's phrase, 'lord of the ascendant'. The little producers' co-operatives, which were the practical expression of Christian Socialism, proved abortive but the thought of the Christian Socialists fructified in the long line charted in Mr Reckitt's book, *From Maurice to Temple*. But Maurice's enormous output of theological works—many of them in the forms of volumes of sermons—began to gather dust. When *The Kingdom of Christ* was included in the Everyman series, it was prefaced by a brisk introduction that damned it with very faint praises. That was in 1906, when not many people were reading Maurice (though Kelly was one of them). In the thirties, he began to reappear in the footnotes; and Dr Ramsey's *The Gospel and the Catholic Church* and Fr Hebert's *Liturgy and Society* were full of his influence. By the end of the forties we had reached the ludicrous

situation that his books were not only out of print but becoming scarce in the second-hand market while new studies of him were constantly appearing.¹ Since then the *Theological Essays* have been reprinted with an introduction by Canon E. F. Carpenter (1957) and *The Kingdom of Christ* has been edited afresh by Dr A. R. Vidler (1958). I hope others may follow—my own vote would be cast for *The Doctrine of Sacrifice* and *The Religions of the World*.

Fifteen years or so after Maurice's death, a country curate named Herbert Hamilton Kelly (1860-1950) was reading Maurice. He had tried the Army, had got a fourth at Oxford, and had been ordained; now, virtually unknown (his only friend in the ecclesiastical high places was for a long time Henry Scott Holland), he was working very hard at reading and thinking. The result, in 1891, was the Society of the Sacred Mission ('Kelham') of which he re-

¹ By Dr Claude Jenkins (1938), Mrs Florence Higham (1947), Dr A. R. Vidler (1948), Dr H. G. Wood (1950), Dr A. M. Ramsey (1951): the list is in itself suggestive.

mained Director until 1910. Then he taught theology in Japan for a few years. Thereafter for fifteen years he was an elliptical figure on the fringes of the developing ecumenical movement (he had been in the wings at Edinburgh 1910) proving students at Swanwick and elsewhere with hard questions. By the end of the thirties, his books were out of print, and he himself was already something of an embarrassment at Kelham. He died in 1950, and neither his name nor that of his Society are included in the monumental *Oxford Dictionary of the Christian Church* (though the sister communities of Cowley and Mirfield were more fortunate). He too, has staged something of a come-back, and not only because this happens to be his centenary year.

His best book *The Gospel of God* was republished with a memoir by Brother George Every, SSM, in 1959; and Brother Every has now edited his autobiographical writings for the Faith Press under the title *No Pious Person*. This fascinating book demonstrates the quality in Kelly's mind which is recalling many people—in his Society and beyond its borders—to his teaching, especially but not only about the nature of theological education, with an attention which it has not before attracted save in the early days from his own sons in the SSM.

Our third figure himself prophesied to his son that after a period of neglect he would come into his own 'by 1960'. Roland Allen (1868–1947) was a missionary in China for less than ten years before and after the Boxer Rebellion, and then for a few years an incumbent in Buckinghamshire. From 1907 he was a 'voluntary clergyman', for part of the time associated with S. J. W. Clark, Thomas Cochrane and others in the Survey Application Trust (which was founded in large measure to promote his

teaching as was also the magazine *World Dominion*, a forerunner of FRONTIER) and later much preoccupied with studying the problem of clergy shortage and promoting the idea of what are variously called 'part-time priests' or 'non-professional clergymen' to meet it. His most important book *Missionary Methods: St Paul's or Ours* was published in 1912; after being out of print for years it was re-issued in 1930; 1949; 1956; and a new edition will appear in 1960. *The Spontaneous Expansion of the Church and The Causes Which Hinder It* was published in 1927, and re-issued after a similar period of neglect, in 1949 and 1956. A new edition is in the Press. A selection of his many other writings will be published next month with a memoir by Alexander McLeish under the title of *The Ministry of the Spirit*.

These men are, in spite of obvious differences, interestingly alike. Each of them after a period of neglect is now an 'OK name'. Maurice is very often the explanation for the phenomenon which has puzzled some people, the school of 'ecumenical Anglo-Catholics' who both are and yet are not the heirs of the Tractarians. (Kelly had a good deal to do with that, too.) Allen is at last being studied with care by missionaries; and on several issues—baptismal rigorism, 'part-time' priests, the nature of the local church—is strikingly contemporary. The friend who first encountered *The Gospel of God* in 1957 and exclaimed: 'But this is Bonhoeffer' was not wide of the mark, and I shall be greatly surprised if Kelly's understanding of what theology *is* does not secure more influence in the future than it has in the past.

They were also temperamentally alike, at least in that they were difficult to deal with. Maurice (as his *Life* by his son makes plain) tended to become tediously scrupulous when his practically-minded

friends attempted to translate his ideas into action, with the compromises with the purity of the original conception that this process always involves. Kelly said of himself: 'I am a staff college lecturer, not a commander' and the truth of this appears more than once in *No Pious Person*. Allen was even blunter. He once wrote to an associate in the Survey Application Trust:

For me to sum up things as a survey requires, as I see it, would not help you, for I seem to be trying to do the opposite of what you are doing. You would not understand what I am really after any more than I could understand you if you tried to tell me what you were doing. Meanwhile you feel you have my sympathy, as I feel I have yours.

There is also a theological link. Both Kelly and Allen were working in the Maurice tradition. In Kelly's case we have his own word for it. Allen, in an autobiographical fragment written in 1943, remarked:

I have never been able to get any help from books. I had to write what sprang from my own experience rather than from books. In all my life I have never learned much from books.

Yet a remark such as 'The Missionaries were convinced that their duty was to establish the Presbyterian Church organization with which they were familiar, and that conviction restrained the natural and proper expansion of the Church' (*The Nevius Method in Korea*, 1931, page 15) recalls Maurice's distinction between the Catholic Church and the systems in which men imprison it: but Allen may have reached it independently.

Whether Kelly and Allen ever met I do not know. Allen quoted writings of Kelly more than once with great approval. In *The Church and Religious Unity* (1913) Kelly wrote:

We have an official system, concerned with fundamentals, and we use it as such. It needs to be supple-

mented by a free unofficial system, and this we have not got. . . . I learnt to see the importance of this as I considered how the 'freedom' of everyone to speak lay at the root of that Non-Conformist idea which is common to all bodies. I was the more ready to learn, for I had just learnt the same lesson from the missionaries. . . . After the first beginning has been made, the work of expansion lies with the Church itself. . . . (Pp. 194-5.)

Behind this there lies no doubt Edinburgh 1910; I think there is also Allen. Much later, in a symposium in *The Review of the Churches* in 1929, provoked by Allen's *Voluntary Clergy Overseas*, Kelly wrote an article on 'Church and Ministry: Their Relations', very sympathetic to Allen's thesis. It ended with the suggestion, now much canvassed, that our dioceses are far too large and that we should be making much more of the rural deanery. I wish that the two of them could be found today, sitting at the back of the room, at some of our enthusiastic but perplexed conferences on the Church's mission in the middle of the twentieth century. They would add, above all, theological depth.

However, we do not need to prove literary interdependence to be sure that Kelly and Allen were both working with a point of view which is more or less Maurician. Neither of them was as massive or as profound as Maurice; and Kelly's compass was greater than Allen's. They illustrate Dr Vidler's dictum that what we need to do is to soak ourselves in Maurice and then think our own thoughts. Kelly's use of Maurice comes out in the ways in which Kelham is *not* and never has been (though I think it sometimes has suffered a temptation to become) a Catholic seminary. Its openness to other Christians, and to 'secular' ideas, and the fact that 'Kelham theology' is a term not for a dogmatic system but for the approach to theology by way of

such questions as 'Is God really doing anything in the world?' are clues to the way in which the leaven of Maurice worked.

Allen's readers have sometimes thought that his preoccupation with the Holy Spirit¹ is one thing, and his preoccupation with Voluntary Clergy² is something quite separate. The first has been taken up by Protestants, the second looks more 'Catholic'. With respect, I should myself maintain that they are two parts of the same thing, and that Allen was some sort of Pentecostal Catholic. Central, as it seems to me, to almost all his thought is the proper liberty of the local Church, at once responsible and spontaneous. That church, if it can be properly called a church, has been given the gift of the Spirit; and what it has

received it must exercise, through the Ministry and the Sacraments. The *esse* of the Church is the Spirit mediated in what Maurice called the 'signs of the Kingdom'. There is *no* division between *Pentecost and the World* and *Voluntary Clergy*: these concerns are two sides of the one coin. At the end of his life he was writing of the Eucharist (in the MS already quoted) on lines that foreshadow the 'House Church'.

Why, finally, have these men at length come into their own? At bottom, I think, because they all knew doubt, and yet did not tremble overmuch for the Ark of God. In a secular revolutionary age, they were not on the defensive against the attack on religion from without or the erosion of confessional or institutional tradition from within; Maurice and Kelly used 'religion' in a hostile sense; and Allen's life was a long assault on many of 'the traditions of men'. They were not afraid: and they really believed in God.

¹ As in *Pentecost and the World*, which will be reprinted in *The Ministry of the Spirit*.

² As in *The Case for Voluntary Clergy* which is there abbreviated.



Fifty-one Years Ago

The new attitude of Africa and the East towards the West has consequences of vast importance to the friends of missionary enterprise. It limits the day of our opportunity. . . . The change likely to come over the whole of human thought in the present century is likely to be greater and more revolutionary than any that has occurred in any past millenium, of which there is historical record. . . . The Churches of China, of India, of Japan, of Africa, are they really to be, can we conceive of their being, reproductions of the divisions of European Protestantism, taking over and inheriting controversies which have never concerned them, and cannot have any meaning for them? The thought is impossible. If Christianity can only flourish on these terms, it never can become the faith of the world. But the believer firmly holds that missionary enterprise will be God's way of leading us out of the wilderness into which we have strayed, that our children or children's children will learn from the Churches of Africa and the East how to discern between things that are or are not of vital importance. Our effort at common enterprise, the more it costs us, will the more surely lead to a reunion which could not in any other way have been achieved.

(The Right Rev. the Bishop of Manchester, DD, *World Missionary Conference News Sheet*, 1909.)

DAVID MILNES

Let My People Go

FEUDALISM AND THE GOSPEL IN THE ANDES

Dr David Milnes is a doctor who went out to Peru in November 1946 with a degree from the University of Cambridge. In Peru he 'revalidated his diplomas', as is necessary in many countries, and has taken the oath as a member of the Medical Faculty of Peru. He has always been deeply concerned with the Christian approach to the intractable mountain Indian communities of the Andes, and he is now putting some of his ideas into practice, as is described in more detail in his booklet *Inca Stronghold*.¹

PERU falls into three strips, a strip of desert or semi-desert beside the Pacific Ocean, a broad strip of the Andean Mountains further inland, and, beyond it, a strip of the Amazonian rain-forest, the greatest jungle in the world. This jungle is almost uninhabited and the soil experts say that 90 per cent of it is not worth cultivating. Yet, within the fraction of it which belongs to Peru, there are tribes speaking some forty or fifty aboriginal languages.

The majority of the inhabitants of Peru have always lived in the mountains, and today there are several million people of aboriginal stock who live and work there. In contrast to the many languages spoken in the jungle, Quechua is virtually the only Indian language spoken in the mountains, except for Aymaria which is spoken in a circumscribed area round Titicaca.

Why the Babel of tongues in the sparsely populated jungle and the uniformity of language in the mountains? The answer lies with that marvellous breed of men, the Incas, who appeared some 850 years ago around Cuzco. They built their remarkable system of roads and imposed their language and culture upon the tribes for 1,000 miles north and 1,000 miles south in this incredibly difficult terrain. In the words of the old Quechua proverb, they 'cracked their whips and herded the great blocks of masonry on to the tops of the mountains', to make their fortresses. And so today the largest aboriginal language group in Latin America are the Quechua-speaking Indians, a fact that is of immense importance to the missionary.

Four hundred years ago the Spaniards came looking for *El Dorado*. How they found it and took possession of it with a few hundred men is a stranger-than-fiction story. Because Peru was always difficult of access,

¹ 2s. Evangelical Union of South America, Westminster Bank House, 98-100 City Road, London, E.C.1.

and because the Spanish overlords were always in the minority, they were compelled to impose upon the Indian a feudal serfdom comparable with the bondage of the Israelites in Egypt. Attempts by the Indian to throw off the Spanish yoke did nothing to mitigate this, but modern communications have at last made possible a new day of liberty.

Today in Lima there is an enlightened policy towards the Indian, a fact constantly bemoaned by the landlords. The humble *peon*, whose labour is needed in the modern cities and whose presence is missed in the mountain estates which he has abandoned, is coming into his own. In many places there is one law in particular which is facilitating the peaceful transfer of land back to the Indian, and that is the law which gives all children, whether legitimate or illegitimate, an equal claim to the inheritance. Many of the old type feudal landlords are promiscuous and may have as many as forty or fifty children with claims on the estate. Under these circumstances the heirs have little choice but to sell up, and the Indian community is always waiting to buy up the land.

So, in many parts of Peru, there is springing up a middle class composed of independent landowners.

The following questions and answers express a personal opinion after twelve years' work in the mountains:

Does the feudal system benefit the country economically?

No. A man who does not give of his best when he stands to gain nothing personally from the results of his labour, will work day and night on his own land.

Has the feudal system helped Roman Catholicism in Peru?

There is a growing concern among informed Roman Catholics about the failure of Hispanic Catholicism in Latin America. The treatment of the Indian under the feudal system may be responsible in part for this. It would seem that the feudal serf has preserved his language, his culture and his animistic religion intact and has never identified himself with the ruling class or their religion. Only when the Indian starts to climb does he appreciate the social value of the religion of the State. Surely Roman Catholicism can derive nothing but benefit from the disappearance of the feudal system?

What relation has feudalism to evangelical missionary work?

Moses had only one message to Pharaoh and that was, 'Let my people go'. It was impossible for the people of God to receive the Decalogue while they were in bondage and not at liberty to obey it. Moreover we find in Leviticus, chapter twenty-five, the terms of land-tenure for the people when they would come into Canaan. The land belonged to the Lord; every family had a right to so much land, but was not allowed to sell it: all land must return to the original owner every fifty years, at the time of Jubilee. It seems as though God set Himself against the possibility of feudalism in the Promised Land. He wanted independent landowners who would be at liberty to seek Him. And Isaiah denounces those who joined house to house and laid field to field—feudal lords in defiance of God's command.

The Bible has some views on social structure. God is calling sons, not serfs, to share His glory.

Undoubtedly the Protestant missionary looks for the passing of feudalism and the establishment of a strong middle class. The politicians say that this is what is happening, and that it is one of the most significant developments in the country since the war, and it presents a great challenge to all messengers of the Christian Gospel.

No consideration of missionary work among the Indians can ignore spiritism and its hold over almost all the people. This is seen in a virile form in Brazil, where the New World spiritism has syncretized with the more powerful African spiritism brought over by the Negro slaves. In Brazil, this ecstatic service of demons faces Christianity with defiance and, one might almost say, with mockery. In Peru, while not so blatant and public, the power of the spirits is not the less real. The fact that spiritism is not so evident in Peru makes the study and recognition of it the more important. Its effects are seen, not only in the more remote Indian villages, where seances are held and contact is established with the spirits, but also in the large towns, the mass of whose population have come from the mountains, bringing their beliefs and practices with them.

The Indian believes that the spirits control and influence every aspect of his life, the fertility of his land and of his animals, the health of himself and of his family. This belief in the spirits is seen most typically in times of sickness. Bits of cactus will be hung in the doorway, to prevent their entry, strings will be tied round the ankles of a woman for similar reasons. When simpler remedies fail, the services of one known to have power with the spirits will be sought. Ceremonies will be performed, especially at midnight, and offerings will be left at the cross-roads or buried in the hills. Modern examples of demon-possession in cults such as Voodoo are well authenticated.

Protestant missionaries do not deny the power of Satan or his minions; we proclaim the kingdom of God.

We insist upon the full deity of Jesus of Nazareth. The fact that Jesus Christ has come in the flesh spells defeat and damnation to the spirits.

We go, in the power of the Holy Spirit, to open their eyes and to turn them from the dominion and deceit of Satan unto God. This means taking time to learn their language and to appreciate their view of life. It means translating the Bible for them and combating their diseases which, to them, are evidence of their standing with the spirits. It means showing a disinterested concern for all that they think and do—not just a concern in proportion to the numbers of believers on the roll. It means a willingness to learn and fall in with their ways of medicine as far as possible (for surely we must be ready to go half way and make as many concessions as we expect them to at first). Only then will they trust us to show them a truer concept of disease which may make them ready to accept the Christian ministry of healing. In a word, it means the tremendous task of bridging the gap between our two cultures.

Mott, Oldham, and the Ecumenical Movement

WE date the modern ecumenical movement from 'Edinburgh 1910' and rightly emphasize its missionary origins. But the urge for Christian co-operation in the Church's mission did not arise spontaneously at that conference. It had behind it those evangelical initiatives of the nineteenth century, which, in America and Britain, were so largely 'lay', in the sense of arising outside the formal organization of the churches. Missionary societies, Bible societies, and a whole host of evangelizing and reforming bodies, were started with the financial backing and active leadership of laymen. The stream of their life has now passed into official channels, or has lost itself in backwaters. But we of this generation must not overlook the imagination and energy required to galvanize the churches into paying attention to the world at their doors, and to the world beyond their national frontiers. There would never have been an 'Edinburgh 1910' without the shrewd, practical partnership between the Gospel and business which the nineteenth century called forth.

There was also another type of lay initiative. We are so accustomed to emphasize the Church's concern for youth that we forget the rise of the Christian *lay* youth movements. The Young Men's Christian Association and the Young Women's Christian Association recently approached the British Council of Churches for a statement on their particular relationship to the churches, an indication of their place in the ecumenical movement today. It is not so long ago that the churches were glad to be associated with the YMCA, the YWCA and the Student Christian Movement because they were working ecumenically as the churches had not begun to do.

The lay Christian movements were not only concerned with particular constituencies. They developed a lay approach to religion: Bible study groups, missionary study groups, open discussions on religion, and the leadership of lay men and women in religious activity and worship. It all seems to commonplace, but not so long ago it was pioneering. It opened the way to all these concerns of Christian lay vocation and witness which occupy our minds today. And of course these lay movements were international from the start. They were eager to cross frontiers. A lay network of stimulus and service preceded the international contacts of church leaders.

The story of how, through the Student

Christian Movement, Anglican High Churchmen came to the Edinburgh Conference has often been retold. Today it sounds a little absurd. Nowadays you will sometimes hear it suggested that the 'Catholics' have captured the ecumenical movement from the 'Evangelicals'. It cannot be too often remembered that the breakthrough from 'undenominational' to 'interdenominational', from isolation in our separated churches to ecumenism, was a student breakthrough. It was men and women, accustomed to a wider experience of Christian fellowship in university days and proving it in their work as missionaries, who were prepared to accept the 'divine guidance that has led us already so much further than we dared to anticipate in the direction of co-operation and the promotion of unity'. Without the lay concern that the churches should go out to the world, and the lay pressure for common action, 'Edinburgh 1910' would not have been a turning point in church history.

In the offices of the World's Student Christian Federation in Geneva there hangs a portrait of John R. Mott by Sir William Orpen. Though it was a presentation portrait he disliked it; so it never crossed the Atlantic and is never reproduced. It has been suggested that it shows Mott as an American tycoon who has chosen religion as the sphere of his operations. Certainly the figure thrusts itself forward in a disturbing way, and the sheaf of notes in the hand means business. Those of us who remember Mott in his great days like to think of his invincible faith in his Lord, and his power of challenging and encouraging us to a larger view of Christ and His Church in the world. But it is to the practical lay side of Mott that the ecumenical movement owes much of its present strength. He set about creating an organization which would endure.

In the photograph of the World Mis-

sionary Conference of 1910 in Hugh Martin's admirable pamphlet, *Beginning at Edinburgh*, you can see the commanding cock of Mott's head as he sits in the chair. For Mott a conference was an opportunity of advancing a cause, of getting things done democratically which ought to be done any way, of clarifying issues, and securing operable decisions. At the Tambaram meeting of the International Missionary Conference in 1938 I acted as Mott's whipper-in for would-be speakers. Stewards collected requests for the right to speak, and I handed them up to the chairman. I was fascinated by the way he sorted the scraps of paper out on the desk before him, carefully grouping them, and frequently slipping one below all the others so that it would never arrive at the top! And the result was connected discussion and a developing plan of action, at the expense of a few temporarily wounded spirits!

One might have expected that leading ecclesiastics and theologians would have resented Mott's leadership in missionary and ecumenical matters. One often heard murmurs of irritation at his methods and his insistence on having his own way. Yet he held the personal respect of a wider variety of men and women throughout the world than any Christian leader has ever done in his lifetime. The secret was a conviction of truth arrived at early in life, gradually expanded to take in new areas of application, never departed from, tirelessly and repetitively advocated, on every occasion slightly advanced with every opening entered or opportunity taken up, overcoming all opposition, and enlisting others to give it the maximum support. These are gifts which bring success in the lay world, and we can thank God that Mott used them so notably in the ecumenical mission of the Church. And it was done with the affection and caring that only

one whose personal life has deep roots is able to give.

Getting near reality

It seems almost incredible that the secretary of the 1910 Conference, J. H. Oldham, should still be with us, and still able to insert the pertinent word in our ecumenical discussions. Oldham did seem once to be headed for the Scottish ministry, but he rapidly escaped to give his mind and heart as a layman to the world Church. If Mott was the chairman of directors (or should it be executive vice-president?) of the ecumenical movement, Oldham was its research director. He was the man who knew where basic principles were to be found, and who could at a glance distinguish sound building from shoddy workmanship. He has never written anything that you can read quickly and say: 'That's what I think'. He has always thrust his readers more deeply into the subject than they expected. This has not always been a popular role. I have hardly seen Oldham since the First Assembly of the World Council of Churches in 1948, but I came away from my conversations with him there cautious about over-statement, over-expansion, aware that 'wood, hay and stubble' were not fitting material for ecumenical building.

One of the great dangers of a universal tendency is that it may cease to have particular relevance. Oldham has always been the guarantee that the ecumenical movement would take each human issue

seriously as it came to it. Some of us looked on with wonder at those times when Oldham changed gear, or rather when he transferred all his earth-moving equipment from one problem to another. Decades before the world got round to it, Africa had become the continent of his major study and reflection. When 'Life and Work' took up Church, Community and State for 'Oxford 1937', Oldham was already well into problems of Christianity and society—further in than most of us have ever got. It was during this phase in the thirties that Oldham convened in my sitting-room in Golders Green—because it was handy and because the Student Christian Movement remained the place to begin for both Mott and Oldham—a group which later was to become the Christian Frontier Council!

And so when Oldham set out to help us to say our prayers with that first *Devotional Diary*, written on an Atlantic crossing, we took it up and lived by it for a time, not because it gave us pious thoughts, but because we knew we were getting near reality. Oldham opened up for us year by year some book which spoke to our time, and made us read it. In this way the ecumenical movement began to have a theology, not composed of a synthesis of schools, but based on the need to understand the place where we now were, in the light of the Gospel and the guidance of the Spirit which continues to take of the things of Christ and open them for our immediate use.

A Letter Before Edinburgh 1910

Mr Oldham wrote to Dr Mott on May 21, 1909: 'The kind of unity that is worth having is that rich and comprehensive unity which is attained not by ignoring differences, but by transcending them and taking up the element of truth involved in opposing views. This method of reaching unity is an immeasurably slower and more painful one than the other, but I think it is the higher path.'

World Missionary Conference News Sheet, 1909.

Evangelical Religion in Brazil

ONE of the really surprising features of modern Brazil is the astonishing growth of the evangelical churches. Brazil bids fair to overtake France as the 'Latin' country where non-Roman Christianity has the greatest influence. Yet the Reformation has no historic roots in Brazil as it has in France. Only a few peripatetic journalists and travel-book writers perceive this development, but Brazilians who live with it are under no illusions. A recent study by a professor of the University of São Paulo picked out the growth of Protestantism as the most striking sociological feature of modern Brazil.

Most things in Brazil are on a substantial scale. The country is larger than the United States, and has some sixty-five million people. The population is said to be the fastest-growing in the world. Although there are many 'races'—Portuguese, Amerindian, African, and the modern immigration of German, Italian, Japanese, and a score of other nationalities—group friction is very slight. Brazil has culture and ignorance; wealth and poverty; desert and rain-forest. São Paulo claims to be the quickest-growing city in the world: a new house is built there every fifty—or is it twenty-five?—minutes. Yet when I revisited the Amazon basin this year, nearly forty years since I first arrived there, there was scarcely a sign of the famed Brazilian progress in those still remote parts.

It is hard to know how much reliance to put on estimates of the evangelical population. The first study of this was done by Braga and Grubb, and published in 1932 by the World Dominion

Press. The figures in it were collected by processes more painstaking than any subsequent survey, and give a total of 700,000 evangelicals. Government statistics for 1956, but certainly defective, give 1,500,000. Returns made to the Evangelical Confederation of Brazil still, however, defective and published in 1960 show over 2,500,000. Probably there are some 3,000,000 persons in Brazil who reckon themselves as in some way attached to the evangelical community, and some observers put it much higher. In the city of São Paulo there are 300 places where small evangelical groups meet, or the Gospel is preached. When I arrived in Manaus on the Amazon in the early 'twenties, there was no other missionary, and in Belém (Pará) only two. Today, there are tens of thousands of 'believers', as the evangelicals are often called in Brazil, on the Solimões and Amazon around Manaus, and in the narrows and islands that trade with Belém. In Brasília, far to the south of Belém, but far to the north of

São Paulo, nearly a dozen evangelical churches have staked their claims, and acquired their building-plots. It will be fascinating to contemplate the resultant crop of Brazilian church architectural styles.

There is a bewilderment—if that be the collective noun—of denominations, but not so many as Protestantism has inflicted on some countries. People are puzzled to know how these things can be, in the face of the impressive unity of the Roman Catholic Church, but maybe the reaction is natural. No one worries much about parties and sects, which in Brazil ebb and flow by the moon. Indeed, divisions of churches in Brazil are a sociological rather than an ecclesiastical phenomenon. No one thinks of denominational divisions as the sin and shame of the Church; on the contrary, they are rather fun. They provide talking points; they stimulate friendly rivalry. After all, Brazil is a country of the frontier expanding into vast lands still to conquer. One sleeps in Brazil, and one certainly dreams, but, when one is awake, life has the excitement of the gold-rush, and a denomination on its toes will soon peg out its claim. Many churches in Brazil have been founded by a few evangelical families in Bomfim (Good End) simply moving 100 kilometres to Novo Horizonte (New Horizon).

The variety of denominations broadens the range of appeal to the mercurial Brazilian temperament. Pentecostals are fervent, Presbyterians grave, Baptists earnest, Congregationalists solid, Lutherans German, Episcopalians dignified, and the Methodists social. I know of at least one case when a Pentecostalist came to establish his denomination in a city where there were already many churches. A Baptist pastor invited him to preach in his church, saying: 'There may be those in my congregation who like your approach better; all I ask

is that you don't settle down too near me.'

No one worries much about the International Missionary Council or the World Council of Churches or such sublime eruptions of Christian wisdom on a world scale. But the ecumenical movement, where it is heard of, is suspect, except among a few leaders who have studied it. For the most part, if you said to a Brazilian minister, or even a generally instructed layman: 'Did you receive the World Council when you believed?' he would reply: 'We have not so much as heard whether there be any World Council.'

A large land, an open society, racial tolerance, a thrust to progress, recurrent spurts of terrific energy, an indifference to history, a clean break with stuffy old Europe—these are the qualities that endear Brazil to the pioneer, and make it a good place for a religion of personal dedication and adventure which, indeed, was the keynote of the Catholic missions in the great days of Nobrega and Anchieta.

All this, however, does not answer the question why evangelical progress has been so conspicuous in Brazil, for other Latin-American republics are also large and vigorous countries.

The Portuguese-Brazilian character is less prone to religious fanaticism than the Spanish; more open, more easy-going, and more tolerant of new doctrines. At the popular level, it is also more sentimental and more mystical. It is not so heroic in its adventures of the spirit as the great Spanish mystics were, but it is warmer and more human, and more informed by a sense of yearning and of unsatisfied desire. Messianic movements have been characteristic of Lusitanian and Brazilian civilization from the dreadful day of Alcacerquivir (1578), when King Sebastian was killed by the Moors and Sebastianism was

born, on to the extraordinary episode of Antonio Conselheiro, and the almost contemporary Father Cicero in Brazil.

But the development of evangelicalism rests on much more substantial foundations than this. Brazilians of the best 'rank and station', not to speak of many others, have been deeply interested in the Bible. That great and good man, the Emperor Dom Pedro II, himself a student of Hebrew, used to discuss the Bible with Kalley, the Protestant missionary, and the Bible and its interpretation in simple terms have been the essence of the preaching of the Gospel in Brazil.

Pioneers

The early pioneers were of remarkable calibre. Men like Kidder, Simonton, Kalley, and Father José Manoel da Conceição, won the respect of their contemporaries, a century and more ago, on a wide scale. Even the famous Father Feijóo, a leading Brazilian statesman of the time, was nearly drawn into the incipient reform movement. For the early pioneers nourished a lively hope that the reformation of the dominant church was not impossible, and they worked actively for this end. They had no wish to introduce the complications of European Protestantism if they could avoid it. They were concerned that the truth of the Gospel should be seen and embraced. Many have gone to Latin-America, inspired by this first, fine, careless rapture: it has soon faded in the light of common day, and withered under the scorching blast of bitter opposition. But in Brazil, at one time, it came near flash point.

The first evangelical churches were organized a century ago, but, for many years, progress proved tantalisingly slow. The American Civil War gave a new emphasis to evangelical developments.

Boatloads of Southerners came to Brazil after the Civil War, complete with ministers and missionaries, most of whom considered Brazil a sensible country, since she still maintained the slave system. The ministers and missionaries were denominationally minded, and, since it was necessary that someone should grapple with the question of the Church, other than the dominant but rather dormant Roman hierarchy, they did so, and the last hope of an accommodation with Catholicism and a reform of the existing order, vanished.

But the North American invasion did not altogether supplant Brazilian indigenous church development. It created difficulties for it, but it also helped it. Some churches have been almost entirely within the authentic Brazilian tradition from the very beginning when, naturally and necessarily, they received the Word from the early missionaries. Such, broadly, is the story of the Congregational Church. Kalley, an early pioneer from Scotland, was its effective founder, but it has grown slowly but steadily, with very little help in men and money from abroad, and it is a strong and lively denomination today. Such also is the Independent Presbyterian Church. This, indeed, was a split some fifty years ago, from the 'Synodal' Presbyterian Church, but since then it has gone its own Brazilian way, and has produced ministers and laymen of remarkable intellectual calibre.

The 'foreignness' of churches in the early stages of development can be much exaggerated. There are large cities in Brazil where there are more foreign priests of the Roman Catholic Church than foreign missionaries with the evangelical churches. (This may even be true of the republic as a whole, but it would need careful research to verify.) The dominant church has certainly found it difficult to recruit men, repre-

senting the best qualities of Brazilian culture, for the priesthood.

In its early days, the evangelical movement attracted men and women from some of the best educated families in the state of São Paulo and neighbouring areas. This element of citizens of standing—serious, influential and active—has been of inestimable value to the churches in Brazil, has provided a strength of leadership which is in contrast with some other republics, and has endowed the movement with a discernible Brazilian character. Against it must be set the unmistakable marks of the energies of the North American mission boards, and the glorification of the pastor who tends to dominate the congregation, with the inevitable result that what ought to be boundless lay vigour becomes the acquiescence of the pew. But this has been heard of outside Brazil.

The modern scene

The modern evangelical scene has provided new features. Among these is the fascinating development of the Pentecostal Churches. There are Pentecostal congregations which bring together on a Sunday over 5,000 people, and do it with astonishing regularity. I have frequently taken part in these services, and it is an experience. It is an emotional type of worship, and appeals to the people. With it goes a good deal of superficial evangelization, and easy baptism, for the re-baptism of persons who have been previously baptized in the Roman Catholic Church is the usual practice in Brazil. Some of these Pentecostals have come over from other evangelical churches, but many have come out of nothing in particular. These Assemblies of God, as they are mostly called, must represent a Christian com-

munity of well over half-a-million people.

Perhaps the principal difficulties with which most of the evangelical churches wrestle are those familiar in the second and third stages of any pioneer movement. Young people brought up in evangelical homes, especially now that ostracism or persecution are exceptional, no longer feel the same fervour of faith and witness as their parents, or the same loyalty to puritan ethics. Moreover, education is spreading fast, and the inevitable and proper question of the relation of the faith to life and truth in a technical and scientific age, and of the individual experience to a corporate society, assert themselves. Many of the ministers are ill-equipped to answer these questions.

Nor is evangelical Christianity the only religious movement which flourishes in Brazil outside the dominant Church. Spiritualism has an immense following of scores of thousands of people, particularly in and around Baía. It is an organized affair, with its churches, offices, publications and statistics. Various kinds of semi-pagan cults flourish, particularly among the population of African origin. For the most part, the cultured classes sit loose to religion: the automobile and the radio satisfy their inclinations better. But it is not uncommon to meet thoughtful folk, maybe religious *déracinés*, or scions of old Positivist families, who cannot swallow the earnest but aesthetically bleak Protestantism of the republic, and look for a middle way.

This variety and colour of the Brazilian scene, the mingling of aspirations and enthusiasms of a young nation, the argument about personal and saving faith in Christ, contrasted with misgivings about the meaning and mission of the Church in the world of today, will go on for a long time.

Strategy and the Citizen

The gist of a talk given at the Frontier Luncheon on the 20th June, 1960

TRADITIONALLY defence has been regarded as the province of the expert. We all have at the back of our minds a sort of image of a planner, a man seated before a globe and maps, with access to a great deal of secret information. But in recent years we have seen a really staggering growth of public interest in the problems of defence and strategy.

The problems of what kind of alliances we should be in and what kind of weapons our forces should be equipped with are debated every week in the Press and on television, and at least every month in Parliament. Our own little Institute¹ is very much a part of this process. It exists to provide a centre for discussion and controversy on questions of defence and disarmament outside the ranks of Government.

There is a rough analogy between the problems of national defence policy as they are debated today and the problems of economic policy about a hundred years ago. Looking back over early Victorian history, you can see a time when the problems of the Industrial Revolution became so severe that everything to do with economics ceased to be the province of the expert alone. Because of the degree of human suffering involved, it became a subject that every conscientious citizen felt that he must master. Today the same kind of thing is happening with defence. This does not

arise from a sense that war is imminent. The reasons are straightforward.

In the first place, the introduction of nuclear weapons has magnified the significance of mistakes so enormously that our Governments are not only the trustees of our own security but of the future of civilization.

A second reason is that the development of things like jet aircraft, and of the missile, are eliminating the time factor that has hitherto enabled human judgment and human debate to function fairly freely. We are, if no progress is made towards arms control, approaching a very uneasy world in which decisions of quite literally earth-shaking importance might have to be reached in minutes. We are reaching a period in which decisions will have to be, as it were, pre-fabricated. There will be no time for parliamentary debates, or for the normal evaluation and expression of public opinion. The Government's mind, the official's mind and the public's mind has to be made up in advance through active debate in time of peace as to how it would react in a given situation. This is entirely new.

The third reason is equally straightforward — everything to do with defend absorbs so much money.

It is no good merely being uneasy or

¹ The Institute for Strategic Studies.

alarmed by nuclear weapons and missiles. It becomes incumbent on the thoughtful citizen to educate himself in the elements that go into strategic decision. This does not make light reading, but is not impossible to master. There is no need, in my view at any rate, to be blinded by the jargon or the technical aspects of these problems. At bottom, the questions of, for instance, whether the United Kingdom should continue to possess an independent nuclear deterrent, or the degree to which the West as a whole should be dependent on nuclear weapons, do really turn on comprehensible and explicable factors.

It is a very curious paradox that as the technology and science of defence become more and more complex the relevant information becomes less and less secret. There are so many industries involved, and such a large overlap with civil industry, that a great many more people who are not in the pay of Government know the basic elements of these problems.

I would like to stress the paramount importance of informed public debate in this field of strategy and defence. Decisions in this field are not taken by supermen, or people arriving at conclusions in a splendid objectivity, above the battle. There is a great deal of vested interest involved on the part of the Services and industry. There is also a great deal of inertia, of a desire not to interfere with the *status quo*, of official dislike of change (which we all share in some degree or other). Unless there is an informed public it is very easy for a Minister or a responsible official to get away with quite false statements. The classic one is Chamberlain's remark that

'the bomber will always get through'. This was quite untrue and quite contrary to the expert advice that was given to him, but it had a very important effect on public debate in this country because there were not enough people who could challenge it.

It is equally important to resist the temptation to over-simplify our problems. Public debate on strategy tends to be preoccupied with nuclear weapons, but they are only one element in the problem. In many ways the ballistic missile is as great a monster as the nuclear explosion. The missile would be a threat even without nuclear weapons as those who lived in London through the V2s will agree. But the nuclear explosion would itself have little effect upon international relations if the fast bomber and the missile did not exist. If these rapid and long-ranging means of delivery did not exist, the power to split the atom in any one country would merely give you the privilege of blowing yourself up!

Apart from these questions there is the whole range of problems created by the cold war, the whole question, for instance, of the security of the emerging countries in Africa, and the kind of challenges which the Western powers may be required to meet in Asia and in Africa. (I say this to enter a slight caveat against too great a preoccupation with nuclear weapons.)

Finally, I realize that what I have said is asking a great deal of the responsible citizen. But he is faced with the alternative either of resigning himself to living in a world which he simply does not comprehend, or of extending his interests into this whole new field, in order that he himself may exercise responsible control upon the shaping of policy.



BOOK REVIEWS

Provincial Europe

The Greek East and The Latin West.
Philip Sherrard. OUP, 25s.)

I seldom re-read a book but I read *The Greek East and The Latin West* straight through twice. It is a fairly difficult book, excusably so, for it is concerned with that strange region where religion and philosophy meet, and its argument is in terms of a way of thinking that is still unfamiliar in the 'Latin West' of which most of FRONTIER'S readers form part. The book is important both for what it says and for what it just fails to say. It starts with Plato whose

'work represents an attempt to express in as full a manner as possible in philosophical terms truths which in themselves are beyond such formulation. In other words there is already implicit in the method of Plato a danger that the very ideas he sought to express will be falsified; and this, indeed, actually happened as soon as what for Plato had been a method became an end in itself, and the categories of logical thought were regarded as capable of embracing the whole realm of truth, the whole of reality'.

In particular as Christian doctrine began to be embodied in the definitions of the Ecumenical Councils it became exposed 'to a new and dangerous degree, to the infiltrations of the philosophical mentality; it now became much more easy to . . . consider the truth of the doctrine, not as something which can only be known through initiation, but as something which the human mind can know and define through its own innate logical process, and which is, consequently, itself rationally and logically

consistent'. It had become easier to forget that 'My thoughts are not your thoughts, neither are your ways My ways'.

Mr Sherrard describes with subtlety and originality the ways in which thought has become gradually secularised both in Eastern and Western Europe. The West is more or less the villain of the piece, though 'it yet remains true that in spite of the mental and moral condition of the modern West, there is still at its heart that religion whose values presented such a challenge to the Hellenistic and Roman world itself. But . . . Christianity was "born into" a non-Christian world and there is a definite sense in which its principles can best be perceived in such a world.'

The Greek middle ages had their own forms of secularism, and Greece has now for the most part succumbed to Western secularism in its most superficial form, but the Greek Christian tradition bears in itself a powerful protection against the secular deformations of Christian thought. The Greeks distinguish between God's 'essence' which is utterly unknowable and His 'energies' which are manifested to us. These 'energies' which are God himself in the full sense are capable of being communicated to man. St Athanasius said: 'For He became man so that we should become God' (*De Incarnatione* LXV) and this is no exaggerated saying torn out of its context but something that is at the heart of the Eastern Orthodox tradition of Christianity. The doctrine of the essence and the energies has patristic roots but it received its classical expression in the fourteenth century from St Gregory Palamas, a very great thinker whose hour seems to be approaching. This is not the place, and I am not the person, to expound so deep a mystery. It is only two years since I began to understand

the doctrine of God's essence and His energies, but already I have come to the point where I should not know how to live if this understanding were taken from me.

The distinction as it comes to us in the Orthodox Church wears a Greek dress. No doubt other systems of thought will express it in other ways, but the Incarnation demands this or some other equivalent human expression of the polarity between God's complete unknowableness and His complete giving of Himself to us. Otherwise it is as if a gap were still left between heaven and earth. I do not know my Barth first hand but I suspect that many of the Barthian problems would not arise at all in a Palamite world. Anyone who finds this unfamiliar, but thinks it might be worth looking into, will find illumination in Mr Sherrard's book and also in *The Mystical Theology of the Eastern Church* by Vladimir Lossky, in M. Jean Meyendorff's volume on St Gregory Palamas in the Men of Wisdom Series (at present only available in French) and in the same author's larger book *Introduction à l'Etude de Grégoire Palamas* (Editions du Seuil 1959).

I wish there were space here to develop what Mr Sherrard says about the nature of the Church. His thought has interesting contacts with both Congregationalist and Quaker ways of thinking, though he himself is staunchly Eastern Orthodox.

Mr Sherrard is a good guide though not a perfect one. He seems right out of sympathy with the scientific mind. If the Western brand of mediaeval Aristotalianism did make the development of science inevitable, that was, after all, good. Conversely, it seems to me, though Mr Sherrard does not say so, that one of the merits of the Palamite philosophy is that while it gives its proper place to mysticism it also gives

the possibility of developing a religious view of science in full harmony with theology. But this would need another book.

The 'Latin West' in Mr Sherrard's sense includes Protestants as well as Roman Catholics. He shows how much we have lost by going our own way without the Greek East. Yet even the Greeks are Western in the most important sense. Mr Sherrard comes very near to saying that Christianity entered a phase of being provincially European when the Church adopted the Greek and Latin ways of thought for the classical expression of its doctrines. It is time someone did say this. This is not to deny that God made providential use of the cultures of the Roman Empire but to affirm that 'they shall bring the glory and honour of the nations' into the city. (Rev. xxi. 26).

J.W.L.

The Image Industries

The Image Industries. William F. Lynch, SJ. (Sheed & Ward, London, 12s. 6d., New York, \$3.50.)

With a title like this, the reader may feel he has a right to expect that here at last may be the book so many have been expecting for so long—a serious attempt by a theologian to examine sympathetically the mass media in this country with a view to defining the areas—and they are large—in which the churches have not so far entirely succeeded in making their full contribution nor yet in profiting from the opportunities offered. *The Image Industries* are almost exclusively those of the United States, with heavy emphasis on the film industry. The author proceeds to examine excerpts from certain representative movies and television shows, and demonstrates their weaknesses. He tries

throughout to criticise with charity, but the final effect, although less pessimistic than Rosenberg and White's *Mass Culture*, is depressingly censorious.

Fr Lynch's criticisms, then, hardly apply in the same way to this country, where the film and more particularly the television industries have evolved in a different manner from their counterparts in the USA. Perhaps the most valuable and universally applicable of the recommendations put forward is the call to artists, theologians, critics and the universities to move in on the mass media and take them more seriously. The whole book is a passionate demand for the rehabilitation of true values in the national life and that 'the speculative or creative theologian, the critic and the true artist must intervene'. But the author does not go that invaluable step further and show how this intervention, however desirable, is to be attained.

Is it too much to hope that a British theologian emboldened by Fr Lynch's example, but preferably equipped with a more thorough study of mass media here, will carry forward his lines of thought and translate them into suggestions for practical action and the two-way exchange of ideas between the Churches and the mass media? This exchange is particularly to be desired in the field of television. It is a remarkable fact that in all the Churches, apart from the Roman Catholic Church, which has always shown particular enterprise in this regard, the scantiest attention is paid to television in the normal periodicals. As far as television is concerned, the Churches, as represented by many of its leading interpreters and adherents, too often do not view and have no views. A perverse pride is taken in not being in touch, and most of all with those programmes which draw the biggest audiences. It is surely legitimate to query whether a sympathetic study by

the clergy of the successful techniques of the mass media might not lead to larger congregations in their churches, as well as possibly a crop of creative ideas for the improvement of the normal secular programmes.

GUTHRIE MOIR

The Bible and the Layman

The Layman's Bible Commentaries. (SCM Press, 25 Volumes—6s. each.)

Here is almost the ideal Bible commentary for the ordinary layman. Scholarly, terse, up-to-date, well printed, and easy to handle, these twenty-five volumes will form a complete library of Bible commentaries, combining modern knowledge with sound theology. The authors are mostly American and the books are being issued simultaneously in America and in Britain. The aim is to expound the Bible as a whole and also each of its sixty-six books separately. As would be expected, individual contributions vary in quality. The writer on Genesis, C. T. Fritsch, gives a useful modern language paraphrase of the text and brings out the importance of Genesis to the rest of the Bible, but he does not attempt to give an exposition in spiritual depth. The author's approach can be illustrated by his description of Melchisedek. 'Melchisedek is an old Canaanite name meaning "My king is Zedek" (the name of a deity), which probably suggested to the Hebrews something like "my king is righteousness". By receiving this blessing and giving tithes, Abram, the servant of Yahweh, the God of Israel, recognizes Melchisedek's faith in the one true God Most High.' What is lacking here is the sense of mystery. Melchisedek is reduced to a bare symbol rather than

presented to us as a mystical prophecy of the Coming and ever-Presence of Christ.

A volume of great value is the *Introduction to the Bible* with its essays on 'What is the Bible?', 'The History of the People of God', 'The Message of the Bible', 'How We got the Bible' and 'How to Study the Bible'. The five essays in this volume are an ideal introduction for school masters and others concerned with teaching the Bible to boys and girls. The self-confessed aim of the whole series is to correct the strange fact that the Bible is one of the most widely sold and least known books in the English language. Being American the language is refreshingly colloquial, the following being a fair example: 'The Bible is a sort of bridge, a channel, a telephone line, a wave length, along which the word of God comes to us'.

GEORGE GOYDER

The Bible Companion. Edited by W. Neil, 450 pages. (Skeffington, 42s.)

This handsome and ambitious volume is for the library, not the pocket. Its contents include essays by university teachers and others in Britain and the USA on the background of the Bible. It includes chapters on Bible Archaeology, The World into which Christianity Came, The Geography of the Holy Land, The People and Places of the Bible, Art and Science in the Bible, and The Social Structure in Bible Times. It is a book of reference rather than a comment on the Bible text. There are many excellent illustrations, a good bibliography, a useful index and sixteen first-rate maps.

The occupational temptation of the university teacher to patronise God is visible in some of the articles. The Exodus description of the giving of the Ten Commandments is followed by the

comment: 'There is a challenging nobility about this God of Moses'. The author is judging God rather than putting his own mind under God's judgment. Again we are told about the Book of Job: 'The book poses a problem to which it offers no rational solution. It does, however, offer two gleams of illumination'. Two gleams of illumination! John Calvin's commentary fills 750 folio pages and the short summary of contents contains 2,000 separate illuminations! Evidently this volume is one to use for facts rather than illumination.

GEORGE GOYDER

China Today

China: New Age and New Outlook.

Ping-chia Kuo. (Penguin 3s. 6d.)

This is a revised edition of a sympathetic objective study first published in 1956 and praised by such diverse authorities as Earl Attlee, Dr A. M. Schlesinger and Dr K. S. Latourette. The author is a Chinese historian now teaching in the USA. It is especially strong on the links between the new China and the old.

Those who wish to follow politics and economics and other aspects of the developing life of People's China systematically will welcome *The China Quarterly* (5s. per issue, of which three have now appeared, from Summit House, 1-2 Langham Place, London, W1). It is edited by Roderick MacFarquhar with the assistance of G. F. Hudson, and most of the experts are contributors. It fills a gap which has existed for too long.

These publications—perhaps reasonably from their angle of vision—ignore the Christian Church in China; nor, of course, do they seek to communicate what life 'on the other side of the hill'

feels like to those—no inconsiderable number—who like it there.

DAVID M. PATON

Fact and Myth

Jesus and His Story. Ethelbert Stauffer. (SCM Press, 12s. 6d.)

Jesus Christ and Mythology. Rudolf Bultmann. (SCM Press, 6s.)

Jesus and His Story is an attempt to make 'a clear, strictly objective statement of those facts [about Jesus] which can still clearly be discerned'. In fact, back to the old Quest of the Historical Jesus—with a difference. Stauffer eschews a psychological presentation of Jesus' life and permits no interpretation of 'the facts' (even his own) except for Jesus' self-interpretation which is part of the story itself.

The critic must ask some questions which Stauffer himself does not raise. Firstly, is Stauffer's aim logically possible? Surely, yes. Granted that there can be no 'facts' without interpretation of some kind; yet it is possible to state 'facts' without *theological* interpretation. Such 'facts', although in themselves theologically meaningless, may form an essential springboard for theology. Furthermore Jesus' self-interpretation is a vital part of his story. Sometimes a man's self-estimate may be less important than the view of others: but, to put it at its lowest, if a man makes claims for himself, the nature of these claims must be investigated if his life is to be seriously studied.

Secondly, is Stauffer's aim capable of being achieved? Can 'the facts' about Jesus be recovered from the evidence, such as it is? Can Jesus' self-interpretation be distinguished from the interpretation of the early Church and the Gospel writers? Stauffer tries to test the Gospels by the direct evidence of

ancient Judaism and by indirect evidence about the background of Jesus' story. The results of any historical study can never be absolutely certain; but there are varying degrees of probability. Stauffer however rides cavalierly over difficulties without noticing them and, despite flimsy evidence and unquestioned assumptions, he writes with dogmatic certitude.

Thirdly, are Stauffer's conclusions correct? He regards the Fourth Gospel as containing a reliable chronological outline of Jesus' ministry, and he fits in the evidence of the synoptic Gospels as best he may. He merely affirms this chronology: I think it unlikely myself: at least the point should be *argued*. And was Jesus really born in BC 7, baptised in AD 28 and crucified in 32? Possibly; but Stauffer does not face the difficulties. For example, granted that there was a conjunction of Saturn and Jupiter in BC 7 ('The Star of Bethlehem') was it really as significant as Stauffer affirms? (He omits to mention that the conjunction was not close enough to make the two planets appear as one to the naked eye.) And if Jesus died as the Paschal lambs were being slaughtered, how could this have been in AD 32 if astronomical calculations show that in that year the Passover did not fall on a Friday? And does Jesus' use of 'I am' really imply that he claimed to be God? And so on and so on.

I welcome this book because it has a freshness of approach and because I regard the Quest of the Historical Jesus as a vital and worthwhile task of New Testament scholarship. I am stimulated by Stauffer's original suggestions and by his return to Jewish sources and background. But the terse and inadequate reasons for his conclusions, his failure to deal with objections and above all the dogmatic tone of the book—all these are extremely irritating:

perhaps they are meant to be so.

Bultmann is concerned with a different problem, the meaning of the New Testament today. In his view, not only is it impossible to recover 'the facts' as Stauffer understands them, but it would be profitless to do so if one could. All that really matters is the message of Jesus and the preaching of the primitive Church. These are expressed in a mythological form proper to the first century but meaningless to modern man. Hence Bultmann's attempt at interpretation by 'demythologizing' the Gospel into existentialist categories. He sees this process at work in the New Testament itself and he claims that by translating the *kerygma* into existentialist language he has made it relevant and meaningful in a scientific age.

This short little book expresses Bultmann's views more clearly and simply than anything else that I have read on this subject. And no one but a radical reactionary would deny that there is desperate need today to demythologize (or remythologize) the thought forms of the New Testament without abandoning its central message and challenge. My difficulty about Bultmann's thesis lies in his assumptions. Existentialism rightly emphasises the personal aspect of life, but its categories do not seem wide enough to provide a wholly satisfactory philosophy of human existence. It seems to lead to what I can only call a neurotic restlessness: 'It is a living faith only when the believer is always asking what God is telling him here and now'. And I cannot accept the underlying assumption that the life of Jesus is irrelevant or unimportant to Christianity. Myth, Bultmann holds, is unacceptable to scientific man because 'myths give worldly objectivity to that which is unworldly'. What then becomes of Christology? The message of Jesus cannot properly be separated from the

mystery of His person. Did not the Incarnation precisely give worldly objectivity to that which is unworldly?

HUGH MONTEFIORE

Peoples Explode

The Population Explosion and Christian Responsibility. Richard Fagley. (Oxford University Press, 1960. Pp. viii + 260. London, 28s., and New York.)

Using up-to-date and authoritative sources Mr Fagley has set out lucidly the facts about the world population situation; it is enough to say here that the population of the world is increasing by at least 130,000 a day, and that, if things go on as at present, will rise from its present level of about 2,750,000,000 to round 6,000,000,000 at the end of the century. The causes are not mysterious; some two centuries ago the first steps were taken in Europe which led to the prevention of premature deaths; since then in Europe methods of death control have been slowly and continuously improved. The result was a great increase in the population of Europe which, however, began to slow down when Europeans took to controlling births as well as deaths. Methods of death control made little impact outside Europe (apart from areas of European settlement overseas) until very recently; then, some three decades ago, the introduction of these methods, and especially of the most recently invented such as antibiotics and new insecticides brought about a sudden and dramatic decrease in the death rate and a huge upswing in numbers, quite reasonably called an explosion.

There is no question about the facts, their causes and immediate consequences. But what about the further consequences? The greater part of

mankind is in desperate need to improve its present miserable standard of living; if the increase goes on, is it possible to increase the standard or even to maintain it? It is sometimes suggested that, if increasing numbers are a menace to certain countries, emigration offers a way of escape. Mr Fagley has no difficulty in disposing of this idea; if the world's shipping were mobilized to take people from the more populated to the less populated countries, the result would be numerically irrelevant. It is more often suggested that increased food production is a remedy, and with this subject Mr Fagley deals in an admirable chapter. No doubt the application of methods already known, and of improvements in technique which can be reasonably be anticipated, could raise productivity very markedly; but there is no good reason to suppose that the needs of the population expected at the end of the century could be met even at the present low level of consumption. It is irresponsible to dismiss the problem in the expectation that means will be found to harvest the sea or to make the desert blossom by rain control or by irrigation of water from the sea rendered free of salt. So, where does the solution lie? Mr Fagley finds it in 'responsible parenthood'.

This leads him to examine the attitude of the world religions to parenthood. Hinduism seems to present no sharply defined doctrinal obstacle to curbs on parenthood. As to Buddhism, 'the whole point of view seems calculated to discourage fertility'. There are 'pro-fertility elements in Islamic culture', but 'the leaders of some Muslim countries, at least, do not find serious doctrinal obstacles in the way of a necessary population policy'. Six interesting chapters are devoted to the Christian attitude to parenthood. He finds that among the Protestant churches 'a

fundamental consensus of conviction on responsible parenthood is rapidly evolving'. The treatment of the evolution of Catholic thought is detailed; for there has been evolution leading to the papal pronouncement of 1951 which spoke of the 'licit method' of periodic continence which could provide a basis for responsible parenthood.

Mr Fagley states his belief that 'the total picture . . . is convincing evidence that responsible parenthood is a Christian doctrine whose time has come and which calls for church and personal support'. In a comparatively small space he has given a sketch of the 'total picture' which is admirable for its lucidity, objectivity and fair-mindedness; it can be warmly recommended as an important contribution to this tremendous problem which now involves the whole world.

A. M. CARR-SAUNDERS

Obedience to Rulers

The Powers That Be. Clinton D. Morrison. (*Studies in Biblical Theology*, No. 21. SCM Press, 9s. 6d.)

This is a book for scholars, but it should also be of value to preachers and statesmen who are prepared to take pains in discovering just what is meant in the New Testament by dutiful obedience to civil rulers. 'The powers that be are ordained of God' is the key text, and for modern Christians this presented not too great a strain until we were confronted with questions like 'Are the Hitlers and the Stalins included in "the powers" that rule with divine authority?'

Prof. Morrison of Chicago is concerned with the exegesis of Romans xiii. 1-7 in which this statement occurs. Is it but a piece of christianized worldly wisdom, or is it a part of the Gospel

message? What precisely are the *exousiai* (translated 'powers')? Is God here to be understood as the creator and sustainer of world and society as such, or did St Paul mean that Christ in an eschatological sense now holds all world forces in subjection?

The full examination which Prof. Morrison makes of recent arguments, with their biblical and Graeco-Roman material, is followed by an assessment of his own. It does not alter the view that Christians are to regard state-power as in some way under the sway of Christ's lordship and therefore entitled to obedience, but it does set it in its proper context of ideas. To teach Christ's universal lordship, he concludes, is Christian exposition, not Gospel tidings.

There is one unfortunate omission in this excellent treatise. Mr Morrison takes 'conscience' (in the sentence 'ye must needs be in subjection . . . for conscience sake') in its usual modern meaning which he finds also in Stoic philosophy. The editors could well have called his attention to a decidedly opposed interpretation of 'conscience', given in another book of this first-rate series of monographs, Mr C. A. Pierce's *Conscience in the New Testament*.

V. A. DEMANT

Red Organization Man

The Red Executive. David Granick. (Macmillan, 21s.)

I resist the temptation to review at length this engaging comparison of industrial management in Russia and America written by a perceptive and realistic young American. It is the fruit of eleven years of study and a visit of one month to Russia; it is amazing to us Old Moscow Hands how much can now be learned in a short visit to Russia by someone who knows what he

wants to discover and speaks fluent Russian.

Mr Granick did not miss much but if he had stayed longer he would have discovered that badly cut clothes are not on the whole ready made. Soviet dressmakers can do worse than any factory! More seriously, he would have realized that the reason why a factory manager who builds himself a good house is 'thought fortunate to remain unpunished and simply to be allowed to present the home as a "gift" to the State' is that the manager has almost certainly embezzled labour and materials that were meant for his factory.

Mr Granick writes:

'What is most fascinating to me are the areas of managerial life in which British management stands at one pole and both Americans and Russians stand at the other . . . In both countries the poor boy can climb the managerial tree, but he must do so by going to the university before he is an adult with family responsibility. In the UK the road is still a great deal more open—although here, too, it is beginning to close—for the chap who quits school at 15-16.'

Further:

'Law-breaking is virtually an inevitable aspect of top management behaviour in both Russia and the United States. In both countries it would be very difficult indeed to carry on normal business activities strictly within the law. As a result the top manager is a "risk taker" in both these societies. In Britain, on the other hand, the business man seems to find law-breaking much less necessary and less socially acceptable!'

The Russian business man however, is 'more broadly based in the arts than is his American counterpart. In this respect the Russian is part of the general European culture.'

Russian managers are well paid, though not so well as American top managers; but they may feel better off because they do not live surrounded by neighbours from their own income group. 'The Russian manager's only problem with the Joneses is to live down to them.' Shortages being still what they are, the Russian executive cannot always spend his money as he wants, especially with regard to housing. 'In this respect the Russian management family is somewhat in the position of the American upper-class Negro.'

One gets a general impression of two gigantic industrial machines, run by men who are trying to do more or less the same thing, and more often than not doing it in the same way. Both systems have failures as well as successes in common. Neither seems to have discovered how to use foremen. There are, of course, significant differences, but they are not what one would expect. Both systems are fantastically wasteful but they are wasteful in different ways. The Russians never leave capacity unused but this takes all elasticity out of the market. Extra supplies cannot be bought easily at short notice; so each factory tries to make in its own workshops everything that it needs, from nuts and bolts upwards. The wild wastefulness of this is the chief reason why it still takes two Soviet workmen to produce the output of one American. J.W.L.

Non-Infallible Truth?

Protestantism. George H. Tavard. (Fact and Faith Book—Burns and Oates, 8s. 6d.)

Fr George Tavard will already be known to many as the author of a book called *Holy Writ or Holy Church* which displayed an outstanding generosity and fair-mindedness in discussing a hotly

controversial subject. He remains as generous and as fair-minded in this new, and slighter, work, which is one in a series designed to describe the Roman Church's response to the challenge of the twentieth century. On the thorny subject of justification by faith Fr Tavard gives a much fairer and juster account of it than did Dom Gregory Dix, the Anglican. Catholics, he says 'must take particular care not to confuse the doctrine of the reformers with certain of its subsequent deformations. If these precautions are adopted, it will then be seen how much closer is the profound spirituality of the Protestant mind to Catholicism than it believes itself to be.' Chapter VIII, 'The Anglican Crossroads', gives an honest account of Anglicanism; many Anglicans could learn a greater admiration for the underlying unity of their communion by reading Fr Tavard's words on pages 100 and 101.

There are of course a few inaccuracies and a few misrepresentations. It is not accurate to describe the Thirty-Nine Articles as 'foisted on the Queen by her Puritan advisers and passed by a Puritan majority in the House of Commons' without adding that they were on the same occasion passed by Convocation (both in 1563 and 1571; Fr Tavard does not make clear to which occasion he is referring). And it is certainly misleading to say without qualification that in the Church of South India 'everyone is free to favour the creed of his choice'. Has Fr Tavard looked at the eucharistic liturgy and the ordinal of that Church? But on the whole this work displays a resolute determination to avoid prejudice which should win for it the favour and the interest of non-Roman-Catholic readers.

But even as we read this cumbrous phrase, 'non-Roman-Catholic readers', we must be conscious of an inadequacy

underlying the subject of this book. 'Protestantism = Non-Catholicism': does this sum add up correctly? What would be thought of a theologian of the Church of England who wrote a book on 'Non-Anglicanism', no matter how fair-minded he was? There can only be an entity called 'Protestantism' for those who assume that Catholicism is in some sense exclusively and uniquely right. Otherwise there are a diversity of Christian traditions, the Roman Catholic tradition among them. Fr Tavard assumes that at the point in the sixteenth century when the Reformation erupted there was in existence a single sound tradition of doctrine, held everywhere in the Christian Church and recognizably consistent with the doctrine that had always been taught by the Church, and that 'Reform of doctrine was, in accordance with tradition, pointless and unthinkable'. This is precisely the assumption which the Reformers themselves rightly questioned, and the assumption which theologians and historians must today persist in questioning. The Reformers thought that they had found in the Bible a standard of criticism whereby they could correct contemporary doctrine. Fr Tavard nowhere suggests that he has any alternative standard, but seems to assume that if the Christian can find the true Church the problem is solved. But by what

standard are we to judge the true Church? His very generosity in acknowledging the existence of genuine spirituality, and some apprehension of Christian truth, in traditions outside the Roman Catholic Church, seems to betray him into a position where the differences between all Christian denominations become one of degree and not of kind. Or is there one kind of truth that is infallible, and another kind of non-infallible truth? There is a profound uncertainty beneath this position ostensibly fortified by certitude.

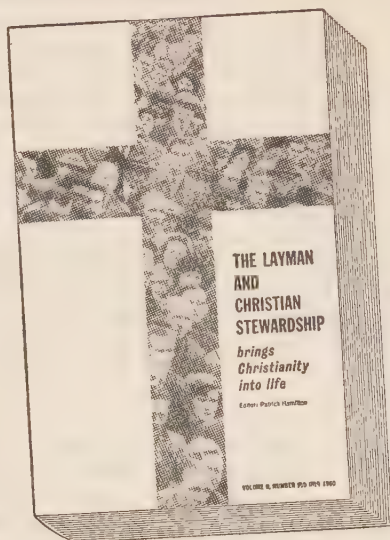
R. P. C. HANSON

The Kingdom of Christ. Peter Bamm.
(Thames & Hudson, 42s.)

This book is a marvellous anthology of pictures of early Christianity. About a tenth is dead wood but the rest of the illustrations are strikingly beautiful or strikingly interesting or both, and very many of them are unfamiliar. The pictures of Christian outposts in places like China and India and Ethiopia are specially welcome. The pictures are joined together by a scrappy and not wholly reliable narrative. The captions are sometimes inadequate. This is a good book; more trouble could have made it superlative. Recommended as a Christmas present.

J.W.L.





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- A Manual of Church Doctrine according to the Church of Scotland.* H. J. Wotherspoon and J. M. Kirkpatrick. (Oxford University Press, 15s.)
Faith for Modern Man. A. N. Gilkes. (Faber, 12s. 6d.)
Asking the Right Questions. F. R. Barry. (Hodder & Stoughton, 12s. 6d.)
Christianity and Money. (A Faith and Fact Book.) Jacques Leclercq. (Burns & Oates, 8s. 6d.)
Whitfield's Journals. (Banner of Truth Trust, 15s.)
A Seminary Survey. Yorke Allen, Jr. (Harper Bros., N.Y., \$10.)
Liturgy and Architecture. Petter Hammond. (Rockliff, 37s. 6d.)
A Short History of Christianity. Martin E. Marty. (Darton, Longman & Todd, 18s.)
The English Prisons. D. L. Howard. (Methuen, 21s.)
On Being the Church in the World. John A. T. Robinson. (S.C.M., 16s.)
The Kingdoms of Christ. Peter Bamm. (Thames & Hudson, 42s.)
The Overseas Americans. Harlan Cleveland and others. (McGraw-Hill, \$5.95.)
The City of God and the Politics of Crisis. Edgar H. Brookes. (Oxford University Press, 10s. 6d.)
The Creative Imagination. Kenneth C. Barnes. (Allen & Unwin, 6s.)
The Church and Scottish Social Development. S. Mechie. (Oxford University Press, 25s.)
One World One Mission. W. Richey Hogg. (Friendship Press, \$2.95.)
Men of Unity. Stephen Neill. (Student Christian Movement, 5s.)
The Changing Pattern of Family Life in India. (Ed. by P. D. Devanandan and M. M. Thomas. (Christian Institute of Religion and Study, Rs. 5.)
History's Lessons for Tomorrow's Mission (World's Student Christian Federation.)
Safe in Bondage. Robert W. Spike. (Friendship Press, \$1.50.)
Turning World. Betty Thompson. (Friendship Press, \$1.50.)

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The Christian Frontier Council is a fellowship of thirty or forty laymen and women who hold responsible positions in secular life and have met regularly for the past eighteen years to explore with each other the practical implications of their faith. They include members of all denominations. From time to time the Council forms specialized groups to deal with subjects such as politics, medicine, or education. The Council does not seek publicity, but on appropriate occasions the substance of its discussions will be made known in this journal.

The World Dominion Press, founded in 1924, is the publishing branch of the Survey Application Trust. It exists to study and promote the growth of self-support, self-propagation, and self-government in the newer Christian churches of the world, and the survey of unevangelized areas and peoples. In pursuit of these aims it has published a comprehensive series of studies, both of regional situations and of the application of the teaching of the New Testament to the expansion of the Church in the modern world.

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From The Editor

THE strangest thing about the public rows between the Russians and the Americans at the United Nations is that each side seems to expect all right minded people to applaud when it scores off the other. But the world is getting sick of the quarrel of these two giants, or at least of the way in which it is conducted. This is not to say that we are indifferent to the result of the quarrel—far from it—but rather that we would like both the participants to show a more lively realization that, come what may, they will both have to live, or die, in the same world. They may not like the shape of each other's noses, and one side may have more reason than the other for its dislike, but it is bad diplomacy to humiliate your opponent in public. The whole world pays for Soviet and American blunders. We may have been as bad or worse in a different way in the days of our supremacy; let us admit that. Our right to criticize remains.

The international temperature has been raised and ought to be lowered. That is the criterion by which the greater part of the world judges both Mr Khrushchev and the makers of American policy. People and peoples throughout the world care much for freedom and justice but they care for peace even more. In that ultimate sense most of



humanity is uncommitted; neither of the rival giants will find much enthusiasm for its victory but any move for peace that was unmistakably genuine would sweep the Assembly of the United Nations off its feet. I am not saying that no genuine offers of disarmament have been made, but so far one gets the impression, rightly or wrongly, that each side is even more anxious to be sure that it has not got the worst of the bargain than it is to see the beginning of disarmament. Western delegates should certainly be equipped with long spoons but they should also be instructed to remember that the dangers of an imperfect agreement may be less than the dangers of no agreement at all.

No government, with the possible exception of the Chinese, still regards major war as a possible instrument of policy, but suspicion remains. Closer contact would not, by itself, make all nations love each other but it would at least convince the Russians and the Americans that neither of them means to attack the other unless it is attacked first. One of the few encouraging things of the last months is that unofficial contacts between Russia and the West continue the very slow but yet steady development, which began soon after Stalin's death and has been little affected by the ups and downs of politics. The spy scare that has been worked up after the U2 incident is the latest warning to Soviet citizens not to go too far in their contacts with foreigners, but it does not seem to be affecting the general pattern of gradual relaxation.

Every year more Russians come to Western countries and more foreigners visit the Soviet Union. Many opportunities of genuine contact are wasted because, for various reasons, the people concerned on one side or the other miss the realities, but not all is waste. The Russians who visit a country such as Britain are often more observant than is commonly supposed, and I have noticed over the years a slowly growing comprehension of British realities. There is now a greater readiness to get away from clichés and talk about real things. This is largely because our visitors no longer go in fear of arrest if they say the wrong thing when they get home. Most of them are not party members and many of them are not influential but they are apt to come from circles which are in contact with the real rulers. Slowly, very slowly, they are learning and by degrees what they learn permeates upwards. Eventually the truth will penetrate that neither we nor our government, nor any other government, wants to attack the Soviet Union, however much some Soviet policies are disliked. A little less slowly we in the West are learning the converse truth. One of the chief tasks of diplomacy is to gain time for these truths to penetrate, and the more the international tem-

perature can be lowered the less time it will take. But at the best it will be a long and dangerous business. The danger is more a matter of stupidity and suspicion than of ill will. But suspicion and stupidity are an explosive mixture.

Should the Church have a Social Policy?

In spite of my naturally argumentative disposition, I sometimes get argued with by people who I do not want to answer back. So it is with Dr Oldham's article which is printed on another page. I have no wish to quarrel with what he says. Was I wrong then in my last editorial to maintain that the Church ought to have 'a social policy'? I think not, but I was certainly wrong not to explain more carefully what I meant. This phrase 'a social policy' covers at least three different things:

1. The ways in which the churches are called on to shape their own institutional arrangements to meet social challenges, e.g. should the churches encourage or discourage industrial chaplains, and/or worker priests, and, if so, then in what form and how?
2. The formulation of general judgements about matters of public policy. This takes up more time than it should at some church meetings, and notably at the meetings of the British Council of Churches, but it is hard to see how this can be helped.
3. The essentially pastoral job of helping Christians to find their way, as Christians, through the world of secular effort.

None of these tasks can be carried out without a small staff. This staff can be smaller and the work can be done better if it is centred, as far as possible, in the British Council of Churches. The most important part of the task is the third, the pastoral task. It is chiefly a question of showing lay people what their calling in the world involves. I was taking it for granted that the most important part of the Church's social policy should be to stimulate lay people to influence secular activities from inside, and that it was generally wrong for the Church 'as ecclesiastical institution' to talk at the world 'from outside', as Dr Oldham puts it. Lay activities have indeed their proper autonomy, 'not an autonomy in respect of God, but an independence of any ecclesiastical direction or control'. Yet, when all is said, the Church has responsibilities to society which need an institutional expression. Dr Oldham would point to the original idea of the Christian Frontier Council and to the Churches' Commission on International Affairs as the right pattern for this.

Some of us hope that within measurable distance, some kind of a lay institute may at last be established in this country, to carry out, among other things, some of Dr Oldham's ideas. It would take five or ten years to get such an undertaking established but after that the churches ought to find that they could entrust a good part of their social concern to the new organization. Even then the social responsibility departments of the British Council of Churches and of the individual churches would not be out of a job. The 'lay institute', if that is the right name for it, would be only half effective if it failed to work in conjunction with the churches in their institutional aspect. It would still be essential to have small departments at Eaton Gate, at Church House, at the Central Hall, at Baptist Church House and so on, entrusted, among other things, with the task of keeping in touch with the lay institute and interpreting its work to their respective constituents. That, however, is looking ahead.

At present we have no lay institute; but there are secular problems which the churches as churches cannot escape, as well as secular problems which are best left to Christians in secular occupations; and there are many cases where co-operation between lay people as lay people and the churches as ecclesiastical institutions is urgently needed. The Sheffield Industrial Mission, and the South London Industrial Mission, to mention no others, show how a diocesan organization can help lay people to discover their vocation in secular work. In such a case the Church, as ecclesiastical institution, is properly involved in industry. The question arises whether either or both of these Missions provides a model for general imitation. It is hardly possible to formulate policy on such matters, without the help of a social responsibility department. The same principles apply in other departments of social policy.

I go all the way with Dr Oldham in his demand for expert knowledge but the churches can generally get good advice. Two recent cases come at once to mind. In the case of Central Africa the British Council of Churches has been able to assemble a group with first class knowledge and understanding which was able to speak to the government from inside the situation. Christians share in the work of the Institute of Strategic Studies in two capacities; either as defence experts who happen to be Christians or as professional or semi-professional servants of the Church who think it desirable to keep in touch with the planning of defence. In both these cases, unless I am mistaken, Christians are acting in the Oldham tradition. In one case this involves acting through the Church—as ecclesiastical institution; in the other case it involves acting through a secular body. It is an important part of the Church's

social policy to advise on when Christians should act through secular machinery and when they should act through ecclesiastical channels. We need Dr Oldham to correct the over ecclesiastical bias of most Christians, but there still remain social tasks which the churches must undertake as churches.

'Only Connect'

This issue of FRONTIER is full of connections and contrasts that were not planned by the editor.

The articles by Mr T. M. Heron and Mr John Wren-Lewis ought to kill the idea that the editor agrees with all his contributors. No one could agree with both of them about Teilhard de Chardin. It is not clear to me how far they agree on other subjects.

I am puzzled by Mr Wren-Lewis's enmity against metaphysics. Does he mean what I mean by the word? Is his distinction between the 'rational world' and 'the world of experience' valid? If so, I don't *dig*. At what point does reasoning about the world of experience become metaphysics in the sense in which Mr Wren-Lewis objects to metaphysics? He himself speaks of 'a response to a transcendent power'; if that is not introducing a metaphysical idea what is it? He is right in saying that many people do not 'see how assertions can be meaningful, unless they are verifiable', but is it not time that they made the effort to see it? I ask these questions because Mr Wren-Lewis seems to be saying something important.

It is interesting to put Fr St John's article on religious freedom side by side with the article by Bishop Stephen Bayne on 'Doing the Truth'. Both are concerned with Christian unity in truth but they bring out such different aspects of the truth that one could easily miss the connection. Fr St John shows the amazing difference of interpretation which can be accommodated within an apparently precise formulation and he indicates the direction of present spiritual growth in his own communion. Praise be to God. After reading his article one wants to ask questions about the value of verbal formulations which permit of such diverse understanding. These questions should be asked reverently or not at all. All churches have essentially the same problem, whether they recognize it or not. No church gives a fully satisfactory answer. The truths of our faith must be expressed in words but the faith is more than the words in which we express it. Our Lord said 'I am the Truth' and St John the Evangelist speaks of 'doing the truth'. The theology of

Christian unity needs to show more clearly the connection between these different but especially Biblical meanings of truth.

When we argue we speak as if the Truth were all in words, but in the life of our churches we 'do the truth'. This is no Anglican monopoly, though Dr Bayne gives it a characteristically Anglican and historical expression. Mrs Blackie, writing out of her Scottish and Presbyterian background, is concerned to show the weakness of a narrowly historical approach, but she is equally concerned with 'doing the truth'. In the Congregationalist and Baptist traditions unity is maintained more by doing things together in the name of the Lord than by anything else, or so at least it looks from the outside. The Roman Church has sometimes seemed to place the whole weight of unity on its dogmatic formulas, but if you look more closely it may well seem that the bond which unites an *avant garde* Roman Catholic from France or Germany with a village priest in a backward part of South America is the fact that they both do certain things together, rather than the fact that they both believe certain dogmas which they may interpret in very different ways, though that, too, has its value. I am not seeking to reduce the value that is put on clear thinking. On the contrary, I ask that an effort should be made to think more clearly about the relation between believing the truth in a dogmatic formulation, 'doing the truth' in St John's meaning of the phrase, and Our Lord's saying 'I am the Truth'.

J.W.L.



. . . The last phase of English history began with the Bill of Rights. The new phase demands a Bill of Duties.

J. H. Oldham, *Christian News-Letter*, November 8, 1939 (Supplement).

The Frontier Idea

HIGHLY as I esteem the quality of FRONTIER and the service which it is rendering to the Christian cause, I am compelled to take sharp issue with the editorial article in the last number. It represents, in my view, a way of thinking which it was the precise purpose of the formation of the Christian Frontier Council to transcend. That Council was set up with the deliberate assent of Archbishops Lang and Temple, Dr Scott Lidgett and other leading churchmen, meeting as members of the Council on the Christian Faith and the Common Life, a body which filled the gap between the Oxford Conference of 1937 and the formation of the British Council of Churches. Without the initiative of Archbishop Lang it would not have come into existence.

The editorial ignores altogether, and in its underlying assumptions contradicts, the fundamental insight, which an earlier generation owed to Baron von Hügel and which inspired the formation of the Christian Frontier Council, that the relation of the Church to Society is a *dual* one. In its confession of faith it makes universal claims. But in its institutional embodiment it exists within society as one human interest or activity alongside of other interests and activities, such as government administration, law, industry, education, medicine, science and art. These other spheres or departments of life, von Hügel maintained, have a proper autonomy of their own—not an autonomy in respect of God, but an independence of any ecclesiastical direction or control.

Another distinguished thinker who influenced the minds of those who took steps to set up the Christian Frontier Council was the Roman Catholic philosopher, Jacques Maritain. The thesis of his book *True Humanism*, published at the time when the plans for the Council were being thought out, is that, in modern society, in contrast with the mediaeval period, Christians in the fulfilment of their secular responsibilities, must act, certainly as Christians—to do otherwise would be to betray their calling, but not as Christians *as such*. They must not, that is to say, in their judgements and actions in secular affairs *commit the Church*, or claim that their decisions in these matters are binding on other Christians.

It is not in dispute—von Hügel and Maritain would certainly not dispute, and the latter explicitly asserts—that there may be in public

policy and in the life of society contradictions of the Christian understanding and way of life so flagrant that the Church as Church must lift up its voice in protest and witness. In regard to what these issues are the differences of opinion are too numerous and wide for consideration here. In order to avoid misunderstanding I would also like to say further that I am in the fullest sympathy with the achievements of the Commission on International Affairs, which, under the able leadership of Sir Kenneth Grubb and Dr Nolde, seems to me to be rendering highly valuable services. If this statement appears to be at variance with the general trend of this article, I am confident that, if space permitted, I could show that there is no inconsistency. I am not attempting here to present a comprehensive and balanced view of so vast and intricate a subject as the relation of the Church to Society, but only to state briefly the grounds of my disagreement with the line taken in your editorial.

The same issue of *FRONTIER* contains an article by Mr Peter Kirk which is based on sounder premises and more realistic thinking than the editorial. He says explicitly and forcibly argues that there is *no* specifically 'Christian' line on policy generally, and that any attempt to impose such a Christian line must lead to the formation of a Christian party, which experience has shown to involve insoluble contradictions.

Mr Kirk's contention seems to me unanswerable. In the scientific and technological society in which we live today the decisions, large and small, which give shape to our society, require, if they are to be right decisions, technical knowledge and experience. They can consequently be rightly taken only by those who possess that knowledge and experience. It is unthinkable that the Church as ecclesiastical institution should have at its disposal the knowledge and experience necessary for a sound judgement of this endless range of questions or of any one of them.

The crucial point is not the distinction between clergy and laity, but the question of *competence* in the various spheres of secular activity. Individuals among the clergy may be competent in one or other of the secular spheres. The long experience of Archbishop Davidson in public affairs and his stores of wisdom led statesmen to seek his counsel. Archbishop Garbett made himself an authority on questions of housing. Pierre Teilhard de Chardin knew that he could secure an audience among scientists only by attaining to the first rank in his own special field and dedicated his life to this end. But these are the exceptions. All that can be rightly expected from the clergy as a whole is that

they should be competent in their own job.

The question I am concerned with here is one of basic principle. If our fundamental assumptions are mistaken we are bound in the end to meet with failure and defeat. If they are sound we can hope for progress and can safely make all kinds of adjustments and modifications required by particular circumstances. I learned in my youth from Admiral Mahan, the greatest authority in his time on naval affairs, that, in war, if the strategy of a combatant is right, it may survive any number of tactical defeats, whereas, if its strategy is wrong, a series of tactical successes will not prevent it from losing the war. Your editorial seems to me to be based on, or at least not sufficiently clearly to repudiate, the fundamentally mistaken assumption of the omniscience of the Church as *ecclesiastical institution* to pronounce on the affairs of society.

The Christian Frontier Council

If, with von Hügel and Maritain, and with the assent, it may be expected, of the great majority of thoughtful Christians, when the issue has been squarely put before them, we decisively reject this assumption, does this mean a withdrawal of the Church from a concern with social righteousness? There are schools of theological thought that do in effect arrive at this conclusion. But that position is intolerable. The formation of the Christian Frontier Council was an attempt to find a new way out of this dilemma. There has been much talk in the recent years about the laity, and notable stirrings of fresh life among Christian laymen. But one could wish for greater evidence that the key idea that inspired the formation of the Christian Frontier Council had been more clearly and widely grasped.

To be fully understood that idea must be viewed in the light of history. One of the dominating facts in the history of the West in recent centuries has been the conflict between science and religion. It has been embittered by illegitimate attempts on the part of the Church to prescribe the conclusions which scientists may reach in their own sphere. In this dispute science has been victorious all along the line. Its freedom in its own sphere is no longer disputed in responsible ecclesiastical quarters. But the conflict has left a legacy of bitterness and resentment. This historical experience is one of which Christians surely need to take the fullest account.

Again, if we view the situation in historical perspective, the awakening

of the Christian social conscience in relation to the problems of modern society, and in particular to those arising out of the industrial revolution, is of relatively recent date. It was only natural at a certain stage that the new concern for social righteousness should express itself in the first instance through channels ready to hand, that is to say, through the Church as ecclesiastical institution. But practical experience and deeper thought have shown the inadequacy of this agency for the purpose in view. As ecclesiastical institution the Church must in the vast majority of instances either content itself with proclaiming generalities or expose itself to the charge of intruding into spheres beyond its competence.

Work from inside

It was as a means of escaping from this dilemma, as I have said, that the Christian Frontier Council was set up. Instead of persisting in what must of necessity be a more or less futile attempt to influence decisions and actions in the various spheres of secular activity by offering advice *from outside*, it embarked on the new and far more promising venture of encouraging and assisting *within* these spheres spontaneous efforts by which Christians whose vocation lay in a particular field, and who were consequently competent in that field, would for themselves arrive at the right decisions. The group of Christian doctors, whose views of the problems confronting Christians in their own profession were presented by Daniel Jenkins in the small book entitled *The Doctor's Profession*² was an example of the kind of activity that was contemplated. It was, however, no more than a single brick in what, if the necessary resources had been forthcoming, might have become one day a large and impressive building.

When I discussed with my friend, Karl Mannheim, the sociologist, the idea of the Christian Frontier, he said that the conception was one of great sociological interest. Governments, at any rate in the free societies, he pointed out, are discovering that there are important things to be done for the good of society which can best be done indirectly rather than directly by the Government itself. It has thus set up public corporations, such as the BBC, the policy and day-to-day working of which it makes no attempt to control. Other instances of the State, or some other parent body initiating and fostering activities over which it refrains from exercising control, could be cited.

The Christian Frontier Council was intended to be an analagous

¹ S.C.M. Press (1949). 4s. 6d.

experiment in the sphere of the Church. As I have already indicated, it was brought into existence by the action of the Churches. The proposals which were submitted to, and approved by, the assemblies of all the larger Churches in Great Britain, envisaged the appointment of a staff of at least six whole-time officers of high capacity. A powerful effort was made to secure as leader of the enterprise a man who subsequently has filled with distinction prominent positions in public life. It was hoped with this staff to initiate a range of nation-wide activities, a report of which would be submitted annually to the British Council of Churches. But the report would be for information only, not for approval or disapproval. The plan, however, was launched during the war years, and the attempt to secure the desired staff and funds was abortive. The Christian Frontier Council has perforce become one of the many voluntary organizations serving a useful but limited purpose.

I conclude with one or two comments on specific points in your editorial. You begin by assuming apparently that the Church *ought* to have a social policy. If this means that the Church as ecclesiastical institution should have a social policy, it seems to me a fundamentally mistaken assumption. A social policy must be based on an understanding of all the factors and forces that in a concrete historical situation make an existing society what it is. No single department within society can have at its disposal the totality of knowledge and experience that are required for the formulation of a social policy. You go on to say that 'when the Government or the press ask the Churches for their views on various social problems they may find that they have nothing particular to say'. Why should they have anything to say? To have competent views on various social questions, the Church as ecclesiastical institution, would have to duplicate all the social research agencies of society and to have access to the experience of the most competent persons in the different secular spheres. To give incompetent answers is only to discredit the Church.

What I want to combat with all the force at my command is the widespread, though generally unrecognized, assumption that to be a Christian gives a man any superiority over his fellows in the decision of questions that call for technical knowledge or for painfully won wisdom in dealing with practical affairs. To be a Christian is to have a certain attitude to life and to cherish certain values, and the more people there are in a society who live by these values the better the society will be. But it does not make an individual a better arithmetician or chemist; excellence in these fields is the result of natural endowment and hard

work. Nor does the fact of being a Christian confer any special competence in arriving at the right solution of complex political problems.

The practical conclusion of your editorial is that what is needed is to strengthen the Social Responsibility Department of the British Council of Churches by the recruitment of a small number of first-class people. I agree about the necessity of recruiting first-class minds in the service of the Christian cause. I have already referred to the strenuous effort that was made to do this twenty years ago. But the purpose for which we sought these gifted people was entirely different from that which you propose. We wanted then to initiate a radically new development in the relations between the Church and society. If the persons you want become officers of an ecclesiastical body, the environment will at once begin to exercise its influence. Whatever your intention, you will be in fact perpetuating and re-enforcing the vulnerable, and indeed indefensible, traditional view that the effective way to exert a Christian influence on society is by offering advice to the secular spheres of human interest and activity from outside. As institution the Church is *ipso facto* outside these spheres. The aim of the Christian Frontier Council was to get something moving within them.

I have been concerned in this article to make clear what I believe to be a vitalizing idea. It can be given expression in a hundred different ways, of which the Christian Frontier Council is only one. The idea is already finding partial expression in the work of the Commission on International Affairs of the World Council of Churches, in some of the activities of the Ecumenical Institute at Bossey, in the evangelical academies in Germany, in the Iona community, and in other ways. But broadly speaking the thinking of the Churches in relation to the secular life around them is still in terms of Church-centred activities. Their eyes need to be opened to see that the only hope of meeting the challenges which confront them in modern society lies not in concentration of initiative and direction at a few centres, thereby limiting inevitably the range of the potential effort, but in the widest possible diffusion of responsibility and initiative.



... the true significance of outward events lies in the ways they affect the souls of men.

J. H. Oldham, *Christian News-Letter*, November 8, 1939

Holiness, Truth and Unity

Part of a talk given at the Broadstairs Conference of the Fellowship of St Alban and St Sergius. A fuller version dealing more specifically with Anglican Orthodox relations will be published in the Spring number of Sobornost (obtainable from 52 Ladbroke Grove, 3s. 6d.).

IN talk and thought about Christian unity, appeal is frequently and rightly made to the prayer of Our Lord in the seventeenth chapter of St John. There it is recorded that Our Lord prayed for the unity of His disciples. It is equally true, but not nearly so frequently mentioned, that in the same prayer Our Lord prayed also for the sanctification of the disciples; and in particular for their sanctification in the truth, 'sanctify them in truth—Thy Word is truth'. The truth is the revelation of the Father's name which He has given to them, and the Lord sanctifies Himself to the death on calvary that thereby the disciples may be sanctified in truth. It is a threefold cord—unity, sanctification, truth—and through the unity of the disciples in Christ whose truth indwells them and in whose self-consecration they share, the divine Glory will dwell in them in anticipation of their vision of the divine Glory with their eyes hereafter.

The fulfilment of Christ's prayer has happened in the working out of a Church which is at once the Body of Christ and composed of frail and sinful human flesh. And that has ever been so. Once for all possessing Christ's holiness, the Church is the place where that holiness is wrought out in conflict. Once for all possessing Christ's unity, the Church is no less the place where unity has to realize itself in the conquest of conflicts, as we see early in Corinth and elsewhere. And once for all possessing indefectibly Christ's truth, the Church works out, in the ups and downs of history, the realization and the presentation of that truth. The sin of disunity is but one aspect of the sinfulness of the members of the Body of Christ frustrating the fulfilment of the prayer of Our Lord. Disunity is one aspect of it, lack of holiness is another aspect, and failure to grasp the truth and to present it in simplicity and clarity is another. What is wrong with Christendom is not only that we are divided, it is

also that we lack holiness and that we monkey about with truth. And that being so, it seems to me entirely insufficient to think and talk about *reunion* unless in the same breath we are thinking and talking about *reconsecration* and *recovery* of the fulness of truth. That threefold cord cannot be broken.

In Christian history there have inevitably been phases and movements where there has been concentration on one or other of the aspects of the Church's calling. Both in ancient and in post-reformation history there have been movements which concentrated upon holiness as the one great desideratum, defining holiness rigidly and throwing out people who didn't seem to qualify. It is possible that future historians will feel it to be just as queer and lopsided when ecclesiastical statesmen have talked unity, unity, unity, as if that was something that could be abstracted, and have concentrated upon it and not always seen it as interwoven with the other matters. What we find in John xvii is really expressed in the credal description of the Church as 'one holy, catholic, apostolic'. Let any of us try to expound one of those notes of the Church and inevitably we find ourselves expounding the others at the same time.

What inferences do we draw for our own understanding of the situation and of our own needs and duties?

Diplomatic, Intellectual and Spiritual

First and plainly, there is the need always to try to hold together the different aspects of approach towards unity—the diplomatic, and the intellectual and the ascetical. And because the ascetical is a part of it, it means that the movement towards Christian unity is like an iceberg. There is always the part of it that can be seen and can be expressed in talk and in conferences, negotiations, recorded successes. There is also the invisible part of it. We can as Christians be sure that the invisible part is no less important than the visible part—we can never be sure, so to speak, what the proportions of the two are—the relative value that Almighty God sets upon the seen and the unseen aspects.

A second inference is that the laws of speed concerning unity cannot be very different from the laws of speed concerning holiness and truth. We are called to be holy. That is a matter of urgency that brooks no delay. We know that it is wrong to pray like the unconverted Augustine: 'Lord, give me purity, but not yet.' We know that the Lord says to us, 'Tonight is thy soul required of thee'; the call to holiness in the example

of the obedience of Christ is urgent, and to be standing still is to be moving back. Yet, because it is a holiness after Christ, we know too, that very great patience is needed—not only human patience but supernatural patience—and it would be quite ridiculous if we thought that the recovery of holiness could be a matter of the Church's planning to be holy by Thursday week. So with unity. There is urgency in that every moment of disunity is scandalous and sinful. There is urgency in that wherever there are two Christian bodies in a place they must be asking themselves—is it possible for us to cease to be two and to become one and why should we not do it? But yet, there is also the sort of patience required about unity that there is about holiness. The process whereby Christendom is made one, cannot, it seems, be other in the law of its operation from the process whereby Christendom is made holy.

A third inference is: should not the total criterion of unity, truth, holiness be kept in mind in judging about plans and schemes of reunion? Ecclesiastical statesmanship is sometimes liable to talk as if the essence of the matter was the reduction of the number of ecclesiastical bodies as such. Within the World Council of Churches this is at present very much an issue. There is a slogan: 'We intend to stay together', and on the part of some constituent members of the World Council of Churches that means, alas: 'We intend to enjoy being under the ecumenical umbrella which gives us a sort of togetherness, but we have no intention of ceasing from being separate denominations.' Over against this is the very strong plea being made from other quarters that the acquiescing in separate bodies is quite wrong—you must, wherever possible, turn your two or three separated bodies into one, as has been done in South India. But it is not just numerical oneness, but oneness in catholicity and apostolicity and holiness that is the criterion and the goal. If denomination A and denomination B and denomination C are going to unite, let them ask 'unite in what?' It is important that the union should belong to the movement towards the divine goal of one holy, catholic, apostolic Church. Let me give one or two instances. Supposing that the Free Churches in England united into one big, organized Free Church of England with one organization; would it be a step towards the fulfilment of unity according to the will of Christ? It might, it might not. It might have the effect of just hardening English Christianity into two, or rather three, groups—a Roman group, an Anglican group and a Non-Conformist group; each, because of its cohesion, might be all the more intractable in relation to final purposes. Again, it would be *ex hypothesis* conceivable for Christendom to

coalesce into three, or four, or five, groups: yet the real goal would not be nearer just because the groups being so much bigger were more pleased with themselves and more rigid in their confessional frontiers. Separateness of a denominational kind is something that should fill us with horror. But the divine answer isn't just making separate bodies fewer in number, or one in number; it is becoming one in holiness, in sanctification, in the truth.



JOHN BAILLIE

A correspondent writes:

‘DR JOHN BAILLIE, who died on September 29, was a theologian and an ecclesiastical statesman whose praise was in all the churches. He was a Christian philosopher with an extraordinarily clear and penetrating mind, who, as a Professor and finally as Principal of New College, Edinburgh, left an indelible mark on more than one generation of students for the ministry of the Church of Scotland. He was Moderator of the General Assembly in 1943–44, and chairman of the commission that produced the report on *God’s Will in Our Time*, which was recognized far beyond Scotland as an outstanding exposition of the implications of the Christian faith in the contemporary world. Baillie was undoubtedly its main author.

‘He was well-prepared for the leading part he was to play in the ecumenical movement and in the formation of the World Council of Churches. As a young man he had studied in Germany and later he had for many years been a teacher of theology in Canada and the U.S.A. He was an accomplished linguist, and had a rare gift both for interpreting representatives of different traditions to one another and for doing justice to what was at the bottom of each. Above all, while he could hold his own with any professional theologian, he could also see things from the layman’s point of view. People who could not make head or tail of what most of the professionals were talking about were arrested by his ability to meet them where they were.

‘When after the Oxford Conference of 1937 on “Church, Community and State” Dr J. H. Oldham drew together a group of very diverse laymen (known as “the Moot”) which met regularly for about ten years to discuss fundamental questions of belief, Baillie was the chief theological participant. He always said that he learned more through this open encounter with minds trained in other disciplines than he had done anywhere else. At the same time, he contributed much more than he realized to the Christian social thinking that brought the “frontier” movement into being. Some of his books were clearly directed to this concern, e.g. *What is Christian Civilization?* and *The Belief in Progress*.

‘With all his open-mindedness John Baillie, like his brother Donald, was a man rooted in a deep and firm faith. Many Christians have been grateful to him for the help they have derived from his *Diary of Private Prayer* and his *Diary of Readings*. All who knew him personally will treasure the memory of his friendship, his humour, and his winning example of what it means to be a Christian humanist.’

ELIZABETH SALTER

The Men Behind The Initials

One of the significant pointers in twentieth century evolution has been the setting up of international organizations to deal with certain facets of the emergent world society. The United Nations is an institutionalization of the world peace conference, a focus of world opinion against the unilateral resort to force; the World Health Organization uses global resources for the physical betterment of under-developed nations; UNESCO encourages educational, social and cultural exchanges on a world level; NATO works to prevent war by maintaining the level of the West's deterrent in conventional and nuclear weapons, and for twelve years the OEEC has been helping to restore the economic health of Europe. And so on.

FROM the outside, such organizations often appear as a set of initials, remote from the practical work of the world, established in expensive aerodynamic rabbit warrens, where men scurry to and fro, pausing to dictate wordy reports dotted with unintelligible references before taking the next plane for Brazzaville or New York. But who are these men? What is their strange vocation? What sort of problems do they encounter in this no-man's-land where the nation state fades, yet a world political authority is still far away?

In spite of the apparent glamour of living and working in Paris or Brussels or Rome or Geneva, of comparatively high salaries and a cosmopolitan entourage, in many ways their lives are identical with those of any other men in professional jobs. They are often overworked—sometimes because, in common with their brothers at home, they want to be; they travel more frequently than is good for their blood-pressure; they have similar administrative responsibilities and the same blend of frustrations. The same applies to their personal lives. Yet the international civil servant has unique problems.

He lacks the tradition and security of a national civil servant. If he believes in the ultimate value of the organization for which he works, the 'man who mans the initials' must set about creating a lasting institution, in the teeth of vested national interests, and usually in face of professional jealousy from the national foreign services. Another of his problems is adaptation to the mentality of fellow-workers from backgrounds that may be quite alien to him. Often he finds life-long values meaningless when confronted with men of different races or creeds.

His private life comes in for some unexpected shocks. Finding himself in a strange country, he has to establish his family, and provide satisfactory education for his children; his wife, far from home and frequently separated from her husband by his constant travelling, is lonely; in a floating population it is hard for him to build up lasting friendships and an atmosphere of trust; added to which there is a new language to be wrestled with. How many couples, weary of painful and laboured explanations to the plumber, take grateful refuge in the all too frequent national 'ghettoes', recalling the joys of life in the homeland, comforted by the sound of their mother tongue.

But what of his specifically spiritual problems? How is his inner life affected by this novel backcloth of international life?

For the Christian, confronted with an endless procession of roneoed documents, where so much effort goes into accomplishing so little, the temporal set-backs seem to be a reflection of the deeper question: What am I doing to forward God's kingdom on earth? This question must be posed on two levels: to what extent is the organization's particular object God's own will, and, more fundamentally, to what extent is any earthly construction of value in the burning light of eternity? In creating a world society, in forming the institutions to establish the world rule of law, an adequate distribution of capital investment and medical knowledge in under-developed nations—how much nearer are they to fulfilling the Lord's Prayer—'Thy will be done on earth'? The answer must be negative *unless* the inner life of the individuals working toward secular aims keeps step.

This is where one of the greatest spiritual problems arises. The spiritual resources of a Christian business man are many; he is part of a stable parish community, and has many opportunities for sharing in the fellowship of others on a regional and vocational basis. National churches abroad, however, were not designed to meet the needs of the uprooted international civil servant, working in a new society of which the pastor or priest has little or no knowledge. The sacraments, the liturgy, the sermon, are all available to him, but there is no-one to whom he can turn for his own specific problems. To establish the relevance of Jesus Christ to the life of his fellow international civil servants, he has to face an intelligent, cynical and materially padded specimen, not of agnosticism, but of late twentieth century man to whom the problem does not even pose itself. His need is for a spiritual discipline, a quality of inner life enabling him to build up reserves so as to 'live on his hump' in times of stress and tension.

Perhaps the most spiritual attribute for an international civil servant is that of humility. It is all too easy for him to live in a hierarchical box, where the lowest form of life is the man who conducts all his business in a small village, and the highest he who runs affairs on an international level. How many young men and women, stirred at the prospect of living in an international community and contributing in their modest way to the accomplishment of a human ideal, have returned home disillusioned by the lack of humanity and the

callousness of those with whom they worked? Here there is an opportunity for Christians in international civil service, however *hors cadre* and diplomatically immune they may be, to show that there is no grading in the Kingdom of Heaven.

The positive aspect to the isolation of a Christian in an international society is a fresh and exciting one—the immense possibilities of fellowship on the ecumenical level. Groups of international civil servants in Brussels and Paris, for example, have been meeting regularly for worship, prayer and discussion on an interdenominational basis, enriching and enlarging their conceptions of the Christian community and their own particular mission in the section of society in which they find themselves. This is a unique opportunity for witnessing to the essentials of the Christian faith, turning difficulties into a desire for unity, and learning that the Church can extend beyond the walls of a building of a single denomination. Loneliness in vast, impersonal organizations can be turned into a positive desire to constitute with other Christians, facing the same problems, a genuine fellowship, a comity of witness and service. For the world is not interested in being talked to about redemption. It wants to see it.

For a Christian international civil servant, the basis of his spiritual vocation is much the same as in other professional walks of life, though complicated by the difficulties of the uprooted. As the Rev. Daniel Jenkins pointed out to a group from Paris:



In the contemporary world, more and more people live in great, semi-anonymous cities, and more and more are beginning to live in international communities. You are not as unique as you may be disposed to think. On your satisfactory solution of your problems may depend the solution of many others. This should encourage you to see yourselves as pioneers, the *avant-garde* rather than the odd man out. You are concerned with finding a *modus vivendi* in the kind of world where all of us increasingly live, but where the rest of us can deceive ourselves more easily that we still live in an older world, the world of national traditions and the like. It is therefore vital that you should retain your prophetic idealism.

The 'uprooted' international civil servant is, as a Christian, in a position very similar to the early Christians. There was no reliance then on linguistic culture churches. The Holy Spirit inspired men where they were, at every corner of the Roman Empire. Today the Christian in the international civil service must call upon his 'vertical' resources, and above all seek to open up the boundaries of his personal prayer life. The *only* answer to the spiritual problems of the men who man the initials is a personal faith and depth of communion with Jesus Christ to match the dimensions of these problems.

Given this, the handful of converted Christians in these organizations can pass to the offensive, with humility, tenacity and a good courage, to win this new and deciding sector for Christ the King.

THE CHRISTIAN FRONTIER COUNCIL

is arranging a

Frontier Luncheon

on Thursday, 5th January, 1960, at the YMCA, 112 Great Russell Street, WC1, to which all readers and their friends are invited.

MR DENYS MUNBY

will speak on

'THE RIGHT USE OF TRANSPORT'

Mr Munby is Reader in Transport Economics in the University of Oxford and a Fellow of Nuffield College. He is a member of the Christian Frontier Council.

The chair will be taken by

MR J. B. PEILE

Buffet Lunch 12.45; talk and discussion 1.15—2.0 p.m.

Admission by ticket only, 3s. 6d. per person

Frontier Chronicle

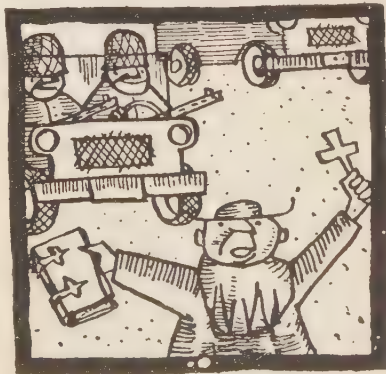
THE RUSSIAN CHURCH UNDER NEW PRESSURE



Stories coming out of Russia about renewed pressure on the Church, receive, understandably enough, no official confirmation from the Russian Church but they are too circumstantial to be ignored. The situation seems to be that there is no marked change in the big cities but that fairly large numbers of churches have been closed in the countryside; some reports speak of as many as 500. Further, difficulties are being put in the way of ordinands going to theological colleges and at least in some cases the intake is seriously down on last year. The pressure appears to be indirect; no ordinand can be accepted for training without a written recommendation from a priest. In the past this has caused no difficulty, but now any priest who gives such a recommendation is liable to be accused of doing religious propaganda among youth, which is a serious offence. Soviet law guarantees the freedom of anti-religious propaganda but gives the Church no right of public reply except in so far as sermons preached in church can sometimes very cautiously suggest an answer to atheist propaganda.

The present propaganda against all forms of religion is not to be compared

with the violent and scurrilous anti-religious campaigns of thirty years ago, but it is carried out with a little more intelligence and it has been increasing in intensity for about two years. This year a new anti-religious periodical *Science & Religion* has taken the field: 113,000 copies were printed of the August issue. Some fair arguments against various forms of religion are used but more often facts are wrenched from their context or distorted. In any case there is no effective right of reply. The attack is on all religions, Mohammedanism, Judaism and Buddhism as well as Christianity. There is a special venom against the Roman Catholic Church and 'the sects', i.e. Jehovah Witnesses, Pentecostalists and others, with whom the Baptists are sometimes included. The Russian Orthodox Church is perhaps treated with a little more circumspection, but recently much use has been made of renegade priests to blacken the Church. Clerical wealth is attacked; this is plausible but it is hard to see how the Church can help being rich when the faithful are generous and the Church is not allowed to give money away for social work or missions. Some reports say that the taxation of priests has suddenly been increased out of all pro-



portion, but the evidence on this point is conflicting.

The arguments on both sides in the debate about religion are still the arguments of 1880, or even of 1780; Voltaire is still treated as the last word and some church people are seriously concerned

that religion might be discredited if scientists succeed in synthesizing life. But the presentation of atheist propaganda has been made more attractive, as may be seen from the illustrations on p. 261 taken from *Science & Religion*.

THE ABBÉ PIERRE IN LONDON

The Abbé Pierre, inspirer of so much devoted social work in Paris, recently came to a meeting at the French Roman Catholic Church in London. The meeting was sponsored by the Association of Catholic managers and employers. The Abbé maintained that we are facing two 'explosions' in our modern world, far more important than the explosion of matter. The first is a biological explosion, and the second a psychological one.

The biological explosion, of course, is the improvement in medical techniques which has taught the whole world how to save and to prolong life. The psychological explosion lies in the fuller knowledge that we have brought to these countries, as a result of films, travel and education. The poorest in the world now have an insight into the lives of the richest.

By knowing more in this way, he maintains that instead of merely suffer-

ing, such people *suffer from suffering*. He maintained that we must accept the responsibilities we have incurred by spreading Western cultures to such places. On a practical line, the Abbé Pierre insisted that every Christian young person must now be prepared to give a year or so to underdeveloped areas before settling down to found families and undertake a career at home, and he maintained that the Association must create a climate in which it would seem natural and inevitable for Catholic sons and daughters to do this.

We may hope that other Christian families will be as ready to encourage such an attitude. Though the response to such schemes as Voluntary Service Overseas is now growing in volume, it is certainly not true that it is normal for a young Christian sixth-former or graduate to feel any sense of duty in this way.

AFTER THE WILDERNESS

That remarkable American Negro leader, the Rev Dr Martin Luther King, Jr, is now leading a campaign to increase the number of southern Negroes who are registered for voting. Speaking recently in Louisville, Kentucky, Dr King declared that the Negro vote has the balance of power in many key states. It must be made crystal clear that neither party can boast of having the Negro vote in its pocket. For both political parties have been hypocritical and apathetic on the question of civil rights.

Dr King declared: 'After going through the "wilderness of segregation" the Negro is now on the threshold of the most creative and constructive period in the history of our nation in race relations.' He warned his audience that apathy amongst the Negroes themselves is also a problem, and added: 'The Negro must struggle for first-class citizenship, but God grant that we will

never use second-class methods to gain it.'

The distinguished southern liberal farmer, Dr James McBride Dabbs, has echoed some of these opinions of Dr King in a recent comment in the *Presbyterian Outlook* of Richmond, Virginia. He maintains that the South is at last learning how the two races can live together, and that this can then become a useful experience for the rest of the world. He writes:

'We can contribute only what we have; we can contribute most effectively what we peculiarly have that the world needs. Undoubtedly, this is our knowledge of personal relations in the area of race, a knowledge which, by the grace of God—for we never intended it—we have accumulated over the centuries. Anyone who doesn't think we are creative here should look at the sit-in demonstrations. It's popular among white Southerners to

view these merely as annoyances, as we have so often viewed the presence of the Negro. Time will show, I think, that these—and the whole matter of race relations—belong to the genius of the South. The sooner we recognize our potential leadership in this field, the better for us. For mankind needs leadership here.

'This is the grace of God that the churches should be preaching. It may seem like to judgement to many of us,

but so does God's grace often seem. Out of the Jewish defeat by Babylon and Rome, and out of despised Nazareth, came God's greatest gift to the world. Out of a defeated South and out of a despised group within the South may come a gift to America and the world. But the churches will have to make us see it; the politicians never will. It is hard to accept the grace of God.'

THE PROPHET PASTERNAK

Our contemporary, the *Dublin Review*, has been discussing the case of Boris Pasternak in an article by Victor S. Frank. He points out that the religious significance of Russian writers is frequently missed by Western observers, and writes:

'Throughout the last hundred and fifty years or so there has not been one really great writer in Russia who, at one time or another, for one reason or another, has not come into a conflict with the authorities, first Tsarist, then Communist. Pushkin, hounded by high society and finally driven into the duel; Lermontov, banished to the Caucasus; Dostoyevsky, sentenced to death, pardoned in the last minute and then sent to prison and to exile for ten years; Turgenev, spending the major part of his life abroad; Tolstoy, excommunicated by the Church. And after the Revolution—Blok, dying of a broken heart; Gumilev, shot as a monarchist conspirator; his widow Akhmatova, howled down by Zhdanov; Mayakovsky and Tsveytaya committing suicide. . . . The list, which could be easily extended, now ends with Pasternak.

'What was it that forced all really great Russian writers into a latent hostility towards the central power, and that compelled the State to treat them with wary mistrust and to fight them as if they were sworn enemies of Russia?

'The explanation is that in Russia, to a greater extent than anywhere else in the West, the writer had to aspire to become a prophet (in the Biblical sense), to become a vehicle of the nation's conscience. . . .

'There was with the decay of

the Church a tremendous spiritual vacuum left in Russia. There was the Tsar, there was a powerful bureaucracy and a powerful army—conceited and glittering with pomp and glory. There was an enormous and amorphous mass of people, backward, accepting their privations and sufferings with the incomprehending humbleness of a deaf mute. And with the disappearance of the Church as a mentor of the strong and protector of the weak, there was nothing in between. So, to the everlasting glory of Russian literature, the men of letters set out to fill this vacuum.

'Of course, this vocation became a pose in the case of weaklings and charlatans. Of course, there were tragic misunderstandings on both sides. But basically it remains true to say that Russian nineteenth-century literature as a whole became to the ordinary educated Russian a substitute for the Church. And if you visit an average Russian *émigré* club or library you will see its walls decorated not with the pictures of the saints, but with portraits of Pushkin, Gogol, Dostoyevsky, Tolstoy, Chekhov and the rest of them. . . .

'Pasternak's case assumes a poignant meaning against this background. A less likely candidate for the position of a "prophet" could not be imagined. Throughout his youth and his early manhood his art was the art of an esoteric lyric poet. The social theme did not appear on his horizon. His sincere attempts to make the cause of the Revolution his own turned out to be brilliant failures. In the middle of the 1930s he found a new and seemingly safe outlet for his genius—that

of a translator. He acquired a new fame and a new sense of security. Even the 1946 Zhdanovite witch-hunt left him untouched. It looked as if he was able to achieve the impossible: to preserve his integrity as an artist and to live out his days in the Soviet Union basking in glory.

'It was not to be. It was not to be

because Pasternak, too, had heard the call of the "sixfold Seraph".

'This is the spiritual genesis of *Doctor Zhivago*, a work which, with all its structural imperfections, is a triumphant return to the best in the history of Russian literature. Once again the voice of Russia's conscience had spoken out.'

BIBLE FILMS UNDER FIRE

'Bible films aren't good enough.' That is the headline in a recent issue of the *Christian Advocate*, a Methodist paper from Chicago. And this judgement is backed by a careful assessment both of Hollywood commercial productions, and of the rather less vivid Bible films which come from religious denominations.

It is clear that some of the 'Bible Epic' films are giving a shoddy picture of God's dealing with mankind. As the magazine says, they offer you: (1) sex—sin nearly always is sex, and *vice versa*; (2) masses of extras in tremendous processions; (3) Bible scenes with some gruesome horrors; (4) cruel beatings or tortures; (5) some sensuous pagan dances; (6) rather sickly prayers; (7) an answer to these prayers by miracle. The kind of faith portrayed is of course

not practical today, but it makes a nice exciting story.

On the other hand, the denominational films often lack dramatic integrity. The dialogue (generally Authorised Version English) is stilted, the costumes are amateurish, and the general effect 'lacks sense of wonder'.

The *Christian Advocate* has two specific suggestions to make. First: clergy should bother to see the commercial religious films—as many of their people will—and should deliberately try to correct some of the flaws in them by their teaching and preaching. Second: amateurish films must be used a good deal more carefully and *sparingly*, especially when they include the person of Christ. When our Lord is portrayed as a weak and rather ineffective character, much harm may be done.

THE HOUSE OF LAITY

Mr Eberhard Wedell, a member of the Christian Frontier Council, and until recently on the staff at Church House, has been looking carefully into the membership of the House of Laity of the Church Assembly. Writing in a recent issue of the *Church Times* he gives figures to suggest that four groups are conspicuous by their absence.

First: really lay people—people who earn their money in the secular world and not in church offices.

Second: younger church people (say the under forties). At the moment the average age is sixty.

Third: at least some representatives of the working classes. He writes 'The records do not disclose a single *bona fide* manual worker'.

Fourth: Mr Wedell finds no trade union leaders, no prominent scientists,

no economists or social scientists, no artists or writers. There are plenty of people 'of independent means', and a number of company directors.

This is devastating; and it is no wonder that most Anglicans—to say nothing of other church people—pay little attention to what the House of Laity does or says. There is need for a reformation here almost as drastic as the reform of parliament in the nineteenth century. As Mr Wedell points out, the main trouble is that at the moment the Church Assembly takes up most of three weeks—which makes things quite impossible for most working people (whether they are business men or trade unionists). Mr Wedell suggests, sensibly enough, that the Whitsun week-end should be used for one of the sessions.

HARD WORK TOGETHER IN KENYA

Allan G. Brown, a British Quaker who has been working in Kenya, gave a report in a recent issue of the *Friend* about the work camps which have been developing in Kenya. These seem to have been of unusual importance.

More than eighty young men have been organized in camps doing routine and arduous manual work like making dams, and mixing concrete. Their numbers included black Africans, Asians, Europeans and people of nine different faiths and denominations. In discussion sessions, they faced a number of questions which are not easily talked about in Kenya today. They included: 'Why hasn't Kenya got a leader who can command the respect of all races and groups, like Julius Nyerere in Tanganyika?', 'What can the Church do to attract the educated young men and

bring about an understanding between them and their elders and parents?' and 'How can we build up a Christian-based social framework incorporating the good of the old traditions?'. Mr Brown comments:

'In a country where manual labour is despised and only done by uneducated Africans, work camps can uphold the great dignity of human labour. Where racial and tribal prejudices are widespread, it is a wonderful thing to get Africans, Asians and Europeans working, living and discussing together in an atmosphere of fellowship and understanding. Where Christians tend to talk rather than act, and where they are often divided among themselves, here is a chance to show that they love their fellow-men and are united in the things eternal.

REFLECTIONS ON THE WALDENSIAN SYNOD

The Waldensian Church in Northern Italy has a long and valiant history of resistance to persecution; and it has close links with both Anglican and Free Churches in England and with the Church of Scotland, as well as with Geneva. Up to 100 years ago it was closely confined to the hills and valleys of the borders between Italy, France and Switzerland, an outlawed community. Today, while its strength is still in the valleys, it has churches all over Italy, even though some are tiny groups of humble people meeting in a house or a hall.

I was privileged to attend the Synod of the Waldensian Church, held in Torre Pellice (about sixty kilometres from Turin), from August 28 to September 3. The Synod consists of all the ordained pastors, together with lay delegates, numbering about 200 in all.

The Synod reviews the whole range of the Church's work, which includes not only the care of the congregations but also schools, hospitals, orphanages, homes for the aged and the affairs of Waldensian Communities overseas, established by the large emigrations which have taken place from time to time. The debates were vivacious: one had the

impression of a body of people who knew and accepted the disabilities of a protestant minority in a predominantly Catholic country, without being immobilized by them; pastors who (one suspected) talked so volubly because they had been working for months in complete isolation and now had the opportunity to unburden their hearts.

The nub of the discussion on evangelism was how to implement the obligation to evangelize Italy, without this becoming a polemical issue. And here it seemed to me that there tended to be a division between the churches of the valleys, cautious and a little conservative, and the churches and groups in central and southern Italy, more aware of the needs of the nation. But what was striking, in people whose forebears had been terribly persecuted, was the vision of evangelism as the preaching of a fundamental, radical loyalty to the living Christ, rather than the attempt to make protestant proselytes, and the recognition that there were those within the Roman Catholic Church who already accepted this basic discipleship, however distorted and worldly the 'official' Church might be.

The Waldensian community has a

lively sense of the Ecumenical Movement and takes an active part in its work in Europe, as well as seeking closer relations with other protestant groups in Italy—notably the Methodists. One question addressed directly to me, as representing the Presbyterian Church of England, and also (indirectly) to the Bishop of Tonbridge, who was present as Chairman of the British Waldensian Com-

mittee, concerned the somewhat aloof attitude they felt the British churches took towards the religious problems of Europe. If this is so, then it may reflect the hesitations in the political realm concerning our relations to Europe: but is it a position we are going to be able to maintain? Is it a legitimate position at all?

ERIC FENN

SERVING THE CHURCH—OR THE WORLD?

Some blunt and sensible comments on the roll of the layman in the Church have come from the American periodical *The Methodist Layman*, published in Chicago. The Rev Gerald B. Harvey, a field consultant for the Methodist Church overseas, writes:

'The first Christians were all laymen. And every new Christian had a job to do in relating his new experience to everyday life. It was as simple as that. . . . They kept at their work as tent makers, potters, merchants, tradesmen, but now they did their work as Christians. . . . Establishment of the church as a modern institution has all but destroyed the layman's sense of responsibility. We think we

must discharge the work of the church through paid professionals: ministers, choir leaders, secretaries, associate ministers, directors of Christian education, all specialists and by that token removed from the work-a-day experiences of the average person. . . .

'What a different role this gives to the average layman who conceives of church work as merely ushering, every member canvassing, some visitation evangelism, Sunday school teaching, and board meetings! Almost without exception these services are *to the church itself*, and not to the world in which the layman lives and works five days a week.

THE KIRCHENTAG GOES TO BERLIN

The next Kirchentag or German Church Congress is to be held next year in Berlin. This was officially decided several months ago, but in recent weeks some have queried the wisdom of this. The decision stands.

Dr von Thadden-Trieglaff, the Kirchentag president, recently explained why the Kirchentag is to organize itself in so difficult a city. One reason is clear: Berlin is the only place where east and west Germans have some chance of meeting. The east German Christians are having a hard and lonely time; their west German brethren tend to remember them less and less, both in their prayers and their thinking. A Congress in east and west Berlin will give both sides a chance to learn much. His second reason for a Berlin Kirchentag is of more

general importance. Dr von Thadden insists that 1961 must be an *international* gathering. He wants a lot of foreign visitors there, so that both Germans from east and west (especially from the east) can have some contacts with the world Church, and can learn from foreign Christians a taste of that world fellowship which they are in danger of losing.

Special plans are already afoot to give a hearty welcome to foreign visitors who can attend—the dates will be July 19–23, 1961. It is probable that there will be some special charter flights, in order to minimize frontier difficulties. Further details will be sent gladly if readers will write to: Mark Gibbs, Audenshaw Grammar School, Audenshaw, Manchester.

English Worker Priests

THERE are four worker-priests of the Church of England at present active in this country, and one worker-deacon, who is due to be ordained as a worker-priest next Trinity. They are part of a movement which had its beginnings some nine or ten years ago, but our movement is not primarily one of priests. We are a group of Christian men and women who are committed to the industrial wage-earners of this country by sharing as fully as we can in their life and work, and living on the earnings of our work as they do. The fact of the 'gap' between the Church and industry does not need arguing here, and our main *raison d'être* is a desire to close that gap. The reasons why we have chosen this way of approach vary a little from one to another of us: perhaps three may be distinguished here.

1. We believe that if we seriously intend to get over the Gospel to the people of our time, we must live it in the materialistic terms of money and work which they most easily understand. For our part, this means that we must express our faith by sharing fully the life of the working class. In our opinion, only on the basis of such a life is the preaching of the word likely to carry much conviction in modern industrial society.

2. We wish to proclaim the Gospel visibly 'free of charge'. (1 Cor. ix: 10.) This point of view was expounded by St Paul, and we often wonder why some people think it so revolutionary! We disagree profoundly with those who argue that this approach is out of place in the modern world.

3. Some of us in doing this work are responding to a modern vocation to 'poverty'. In England today most wage-earners are not very poor in material things, but as a class they suffer a form of poverty determined by the wage-status itself, the impersonal, indeed, soul-destroying nature of much of their work, insecurity of employment, and still, to some extent, educational under-privilege. Throughout the ages Christians have been called to show forth Christ's love by sharing the lot of the poor, and we also feel this impulse.

Our group is not a formal movement, but for some years now we have met together every summer to exchange news and ideas, and these meetings have been an invaluable source of strength and fellowship to us. A description of our members may be of interest.

The prize for length of service goes to a Canadian layman, Tom Waldon, who first became a manual worker in Canada when he graduated in 1949, and continued the work when he came to England in 1953. He and his wife Sherry have been living for the past four years in a small community with John and Isabel Rowe in Stepney. John is

the assistant priest at St Paul, Bow Common, and the Eucharist is celebrated regularly in their house. The two men work in local factories, Tom as a packer and John as an electrician's mate, while their wives have a full-time job at home with seven children between them.

John and Veronica Strong with their two children live in the village of Harlington, where John is priest-in-charge, and he works in a Luton factory checking oil meters, travelling to and from work each day with most of his male parishioners. He does a full Sunday's work in the parish church and keeps up with his sick-visiting and other routine duties of a parish priest. John has been a worker-priest since early in 1951, when he and another priest worked alternate shifts in a Kent coal mine, and looked after the parish between them.

My husband Martyn and I first started work in Southall (an industrial suburb west of London) in the autumn of 1951, as lay people. After some years we felt that Martyn was called to be ordained in this work, and after a two-and-a-half year break for college and parish training we returned to Southall, and have found the continuity very valuable. Martyn is now a semi-skilled engineer working in Southall's biggest factory, the AEC, and I have worked at various times as a factory hand, charwoman and general café hand. (With four young children to look after, I do not at present work outside the home.) Martyn has no official obligations to the parish church, but by mutual agreement with the vicar he preaches and celebrates regularly there; and as a result of recent developments he also has a licence to celebrate the sacraments and conduct services in our own home.

Tony and Barbara Williamson live in Cowley near Oxford. Tony started work at the Pressed Steel Works in Cowley after completing his theological training at Cuddesdon in 1958; he has recently been ordained to a title in the parish church without leaving his factory work, and he expects to be ordained as a worker-priest next summer.

More recent additions to our group include an ex-army chaplain now in Carlisle, and an ex-Franciscan tertiary, who is so far unique among us in working as a farm labourer (in Bedale, Yorks) rather than in a factory.

Various differences between us will be apparent from the above, particularly the difference in our technical relationships with our parish churches. There is also some difference in the amount of importance we attach to political work—a point to which I will return. However, we are all alike united by a deep conviction of 'belonging' to the working class, and of belonging to each other almost as a religious order—

though we have rejected the idea of having a formal rule of life in common.

Naturally we are asked many questions about our work, and the rest of this article will attempt some kind of answer to the most common of them.

Are we getting anywhere?

'What do your workmates think of you?' is perhaps the favourite. They accept us first and foremost as ordinary human beings—one of themselves. The worker-priests do not go out of their way to make themselves known as parsons, but the fact inevitably comes out before long in conversation, and the news spreads a certain amount. It is often assumed that they have come into factory work to earn more money than they would in the church! But quite a few have said, 'Well, if anyone could persuade me to believe in religion it would be someone like you.'

Isn't all this a waste of a priest's training? Many people, especially church people, tend to think so; but as a Shop Steward commented on Tony Williamson's recent ordination, 'There are 13,000 heathen in this factory, and if that isn't enough for one man, I don't know what is.' As to the query whether this work might not be done more fittingly by laymen; much might be said, and to deal with these questions fully would demand a theological essay, with particular reference to the nature of the priesthood and the theology of work. I will content myself with two practical points. One is the fact that a number of priests have felt an unanswerable call to the work. The other is that certain developments of our work are only conceivable if they are led by an ordained man. There is a distinct possibility that small discussion groups may develop into 'house churches', alongside the parish structure.

Are we getting anywhere? There are no spectacular results to our work. However, we have all had opportunities in our various spheres to remove misconceptions about the church and the Christian faith. In the factory, worker-priests tend to get asked their opinion on various moral issues, and receive quite a few confidences, though they are not treated as spiritual advisers who know all the answers, and would get short shrift if they tried to act as such! From time to time some have been interested enough to come to church, others to visit our homes for an evening, or to welcome an occasional visit in their own homes. Our main business is to 'be' rather than do, and to learn from the life

around us, but we naturally hope for and expect some eventual response, and are encouraged by the signs of it here and there.

A question often asked concerns our attitude to Trade Unions and politics. At least one of our members, in his own words, 'doesn't care a button for political labels'. Others are active workers for the Labour Party, and one has been to prison following demonstrations for nuclear disarmament. All of the group who are eligible do in fact belong to Trade Unions, and three of them are Shop Stewards. My husband has twice been victimized (or sacked, to put it plainly!) for forming a nucleus of Trade Union members in small factories in an attempt to improve working conditions. The type and extent of our involvement in Union and political affairs does not spring in the main from theoretical beliefs, but is determined by the needs of the human situation in which we are placed. That Christian love can lead to political action will not be a new idea to readers of *FRONTIER*! This of course explains why many of the French worker-priests considered political activities so essential—though in view of the Communist tendencies of working-class politics in France, such involvement carried more heart-searching problems for them. Contact with several French worker-priests and others concerned in the French Industrial Mission has convinced us that the differences between our two countries are considerable, though intelligent comparisons can be very rewarding.

The problem of loneliness is not so great as some people imagine. It is at times a real difficulty, but is mitigated by the knowledge of one another's existence, contact with many other sympathetic friends, and above all our annual meetings. We would of course like more recruits, and have often thought that ideally several worker-missionaries in one town could achieve much. Any such fellowship, however, would need to be loosely woven, or there would be a serious danger of weakening our living contact with our environment, a contact which is largely made possible by our comparative isolation. The fact that most of us are married couples makes all the difference here.

We are often asked if we are being fair to our children. It is certainly true that we are not giving them many of this world's goods: we ourselves, for instance, have in no year of our married life earned sufficient to have to pay any income tax. However, our children will almost certainly benefit from being brought up in closer contact with 'real life' than their parents were; their basic needs of health and education are in practice met by the State; and beyond that we can only say that parenthood is always an act of faith for a Christian. None of us

can say how our children will grow up; and as the two oldest children in our group are only just eight, I certainly do not feel qualified to draw any practical conclusions on the lines of the recent article in *FRONTIER* on 'Doing the Lambeth Walk'. I must add, however, that for us to exclude our children from the life we have chosen to live would be to renounce our whole faith in it. Living as ordinary families seems to most of us an important part of our calling, and if our group were mainly celibate it would lose much of its value, since the normal worker's outlook on life is conditioned by the fact that he has a family to support. The discovery that we have a family and have, as it were, put down roots in the working class, has been taken as proof of our sincerity on more than one occasion.

To conclude: our work is part of the greater work of the whole church; it is a movement that has arisen spontaneously, and in trying to explain it it is easy to lose its spirit. We have no set ideas about the future development of our work. We are thankful that part of what we have done and hope to do is now being sponsored officially, notably by the Bishop of Southwark. If our work is distinct from that of others, it is in this, that it is not part of a policy, it is not an 'experiment': for us it is a way of life. A French parish priest has summed it up thus: 'When you work in a factory you share a "community of fate" with the others. When you work in a parish, you may work as hard, but the "community of fate" does not exist. Yet it is the one thing that counts.'



The Ground of Hope

... even if we think that the worst is likely to happen, we have to act responsibly now. A fearless willingness to look into the darkness is not defeatism. Many people are afraid to look at the frightening facts of the world as it is today and the darker possibilities of what may come. They prefer to take refuge in day-dreams of the world order we intend to create or to pin their hopes to this or that plan of reconstruction. We must work with all our energy in the political sphere for the ends which offer most promise of restoring society to health. But we must not allow those ends to become substitute religions, as many people did with the League of Nations.

No political programme can be our ultimate trust. We need an anchor that will hold, even if the floods sweep everything else away. Christian hope does not rest on our power to control events. It springs from the confidence that God is at work in the unceasing conflict between good and evil, and that our responsibility is at each moment to obey His will. The Christian is saved from despair because he has looked at the worst that has ever happened, or can happen, and found there the clue to the meaning of life.

J. H. Oldham, *The Christian News-Letter*, February 21, 1940.

Doing the Truth

ONE of my early pleasures, after moving to England, was that of speaking to a society—I will not call it ‘peculiarly British’ but perhaps ‘characteristically British’ would do—organized to cherish the history of a group organized to commemorate the sixteen hundredth anniversary of the Council of Nicaea. The British people have no monopoly of historical interest, but it is characteristically British to make much of history.

Sometimes this characteristic cherishing of history verges on historiolatry, and then I think it can become an evil thing as well as folly. There is no one idea which has ever been put forward in Anglicanism, for example, which could not be demonstrated wrong, from innumerable historical instances, and usually was. And this can have a paralyzing effect on theology and on the very mission of the church itself. I come sometimes almost to dread the appearance of the new proposal or idea or statement, for I know how certainly the luckless fisherman will be drowned, swamped, drowned by a torrent of letters all pointing out the utter stupidity indeed the fatal heterodoxy, of serving coffee after church or leaving the Creed out of morning prayer or revising the lectionary or whatever it is.

But this is only the seamy side of a most powerful and certain truth: respect for history is respect for what happened. What happened is never very neat nor ever wholly satisfying to anybody, then or afterwards. But, neat or not, what happened, in Christian eyes at any rate, has a unique place in our discovery of God and in the unfolding of His will. To be idolatrous of history is certainly wrong; but to know it and to study it

and to learn from it what was possible, what did happen, is one of the sure ways of true divinity.

The Council of Nicaea is an instructive example. Doubtless, to absolutize it would be wrong, as it would be folly to imagine that it was anything very tidy as church meetings go. Nicaea was the theatre of conflicting and colliding forces, ideas, interests, dreams, hopes, needs. . . . It remains one of the classic examples of mixed motives or cross-purposes or whatever you choose to call it . . . and doubtless deserves all the strictures of the most corrosive critics. So does any other important chunk of history for that matter.

But what the corrosive critics do not always understand is that this is the normal way God gets most of His work done. Occasionally He works through supreme moments of truth—the first making of a fire, Plato’s myth of the cave, the Decalogue, the Cross above all—or through souls so transparently true that light is transmitted and not merely diffused. But for the most part, history is a *melée* of the half-true, of the blindly devoted, of the small-minded and dutiful, of the power-seekers, of the gentle ones, all brought together into a critical mass. The clue to history is almost

never found in asking 'who was right?' or 'what was the truth here?' Many were right, much was true—or perhaps none was right, nothing was wholly true. But this does not matter, in the whole context of the Christian faith, for God's providence is also at work, along with man's always-imperfect, always-sinful best. Therefore there is a clue to history which is found only by asking what God was accomplishing, in and through the conflicts and the passionate half-truths of men.

This is, of course, the unique teaching of the Prophets. Herbert Butterfield once put it 'what was unique about the ancient Hebrews was their historiography rather than their history'. I take it he is thus calling attention to this radical prophetic insight. But certainly this historiography—this reading of God's intent and God's work in and through our confusions—is the critically important gift for all who try to make sense out of history, including the history now in the making.

Clearly there are also confusions and conflicts in the way men answer the question 'what was God accomplishing?' These in turn lead to further questions . . . and then to successive answers . . . and then more questions. Is there any end to it? Is there a point at which man has the final truth in his hands and need never more ask what God was up to?

My own answer to that last question would be both 'yes' and 'no'. But really to try to answer it goes beyond the limits of this little reflection; I quote the question only to pose for myself the wide horizon of scepticism which I think must attach to any questioning of history, if a man is to be true to the biblical and Christian faith. This scepticism, this believing scepticism, is gentle and eager and not scornful, and goes by the name of humility rather than cynicism. It is the spirit which breeds modesty and open-

mindedness in men, and alone lets us learn from history.

Now I leap to the single moral to be drawn from all this. It has to do with the nature of the unity of the church. I am an Episcopalian born and bred, therefore a child of the religion of the Prayer Book. What impresses me always, in that particular knot of history known as 'Anglicanism', is precisely the believing scepticism. There is not much to be particularly proud of in the ecclesiastical history of the sixteenth and seventeenth century in England. We do not look back to some crystal turning point, or to giant figures who led us in a gigantic leap forward. The history of the English reformation was about par for the course, as mixed and tangled and unclear as most history is. The tradition which emerged from those years is deeply moulded by precisely that lack of a great man or a clear issue. There were many men and many issues, many hopes, many interests, many theologies. It was impossible then as it is now for Anglicans to claim a founding spirit or a confessional basis or any other trade mark. We had and we have no particular century to defend or any special insight to propagate.

The only thing we could do, in all the thicket of conflicting ideologies and schemes, was to stay together as best we could, that there still might be a church for the people, amid all the conflict of opinion and ambition, indeed a church big and stable enough to contain the conflict and even gain a new depth from it. The secret of unity, as Anglicans came to see, lay not in men thinking alike but in men acting together. The search for neatness in history, the thirst to be right and to win, leads only to disunity. But to do what can be done together, bearing with differences and content to see what God would make of all this in the end, is the way modest men

found to keep the unity of the spirit in the bond of peace.

And this has tempered the Anglican spirit ever since, I think. It is easy (and often true) to think harshly of that spirit and to see in it the spirit of compromise or a lazy mind or a shallow understanding. Doubtless all this is true of us as it is of most people most of the time. But it is not easy to be a good Anglican. For such a man must learn to hold all the contradictions and collisions of history within himself. He must be both Catholic and Protestant, he must accept a religion both of institutions and of the spirit, he must live under the Gospel's judgement and equally live in the mixed field of the earthly church. He must do this for the sake of the unity of the body. And that unity, as he has long ago seen, lies not in anybody's being right, but in

all doing what can be done and must be done together, that God may give it such meaning as is right in His eyes.

I suppose this is why, in the New Testament, the truth is as often something to be 'done' as something to be 'known'. 'I am the truth,' He said, Who came into the world not to be a matter of opinion but a Master to be followed. At any rate, I take this as a guide, not only to the understanding of history but to the unity of the Church as well—for that matter, to the unity of mankind. In days of towering absolutisms, the patient, sceptical expectancy of the Christian mind is a mark of sanity. But it must be married to action, to the obedient doing of what seems right and needful to be done, in order that, through our ignorance and our pride, the truth may be done by Him who reigns.



I Believe in Compound Interest

... There is one class of person to whom Mr Eliot ... speaks in vain. It is, unfortunately, a very large class, and one into which all of us through natural sloth at times fall. It is the class of those who cannot believe that things will ever be very different from what they are at the moment.

The prevalence of this state of mind makes one wonder whether we must wait for destruction from the air or a complete economic upheaval to arouse us from our complacency. One of the lessons which Professor Arnold Toynbee draws from his survey of the history of civilizations is that no more than an individual can a nation or civilization afford to rest on its oars. Life is a continuous adaptation to environment, and a people's greatest and proudest achievements may in a changed environment become their prison or their grave. Only a fresh response to every new challenge can save a civilization from breakdown ...

... There was raised in (Mr Eliot's) mind a fundamental doubt about the soundness of our present civilization. Was this society, so confident of itself and its achievements, living in fact by any beliefs more essential than a belief in compound interest and the maintenance of dividends?

The Christian News-Letter, February 28, 1940 (Supplement).

Dr J. H. Oldham

THE PROFILE OF A LAYMAN

AT a recent discussion among friends someone asked facetiously Does Joe Oldham exist? Or is he solely an oracle for whose word one waits but whom one never sees, or perhaps a Godot?

Dr J. H. Oldham, CBE, does exist and is still very much alive, but having been in retirement for some years he has become something of a mystery to the younger generation. This issue of *FRONTIER* marks the twenty-first anniversary of the *Christian News-Letter* which he founded and this year is the jubilee year of the Edinburgh Conference of which he was the chief organizer. So this is a fitting moment to say something about him.

A slight and somewhat delicate looking figure, he has outlived robust colleagues. No idealistic dreamer but a thinking doer, Oldham is pre-eminently a man of *mission*. He thought of mission as mission to the whole world and to all the varied settings and relations of men's lives, so he saw early that mission is larger than missions. It was as a man of mission that he served on the Hilton Young East African Commission and became a pioneer in the study of race relations. Richly, steadily and all the time clarifying his vision and deepening his understanding, Oldham explored and applied the meaning of mission for all Christians and particularly for lay people, while he constantly enlarged its expression in the particular field of missions.

Edinburgh 1910 was a missionary conference, though to hear people talk today, you would think it was mainly an ecumenical one. What came directly out of the Edinburgh Conference was the International Missionary Council—the World Council of Churches followed much later—and Oldham was one of the main architects and the first general secretary of the IMC. He grappled with the collapse of the German missions in and after the first world war and secured their restoration and their future, earning thereby the undying gratitude of the German churches. It was he (never losing sight of mission while serving the missions) who persuaded the Colonial Office to take African education seriously and established that close understanding between government and missions which has been so fruitful in Africa. It was his initiative that led to the formation of the International Institute of African Languages and Culture; this was then something new in its kind,

because it was an attempt to understand a continent internationally and not just as the British, the French, the Portuguese or the Belgians might see it.

Oldham's growing concern for mission led him very early to diagnose secularism as a Western export to Asia and Africa. He strove to understand society in every country as a whole, in the light of the Christian revelation, and to interpret the meeting between the Christian faith and the assumptions, commonly unexpressed, by which men live. This led him to evolve the concept of the 'frontier' and to found the Christian Frontier Council. This was a concrete attempt to understand the human predicament by drawing together men and women, not necessarily committed Christians, who were wrestling with this predicament through the decisions which they had to make daily in government, business, the professions, and organized labour. Only thus, said Oldham, would it become clear what it meant to be a Christian in the modern world. Only then would the pronouncements of churches speak to the condition of men.

It is harder to generalize confidently about Oldham's influence on the ecumenical movement, apart from the IMC. The 1937 Oxford Conference on Church, Community and State, for which he was mainly responsible, has had a deep influence on ecumenical thought, but if all of his advice had been taken, the ecumenical movement would have been less institutional and ecclesiastical in its emphasis.

Essentially a quiet man and a great listener, he is always ready to see that a human character is likely to be bafflingly complex. An excellent organizer, he has however preferred in his later years to give himself to friendship, to understanding men and women, to producing a real meeting of minds, to entering into the personal dilemmas of thought and conduct of men and women who have to take responsible decisions. By his mere attitude and presence, or by a few well timed questions or comments, he uncovers new perspectives of discourse.

Oldham's writing embraced a wide range: nothing has quite taken the place of his *Christianity and the Race Problem* (1927): the setting is out of date, the principles as clear as ever. *Life is commitment* (1953) reflects his wide reading; *Florence Allshorn* his understanding of people. But isn't his most widely read book, *A Devotional Diary*, a book that nourishes prayer and is used in every continent?



J. H. Oldham as a young man



J. H. Oldham a recent portrait

Our Mirror—The Theatre

THE continuing interest of society in the theatre, so we are told by Jean-Paul Sartre, is due to the fact that we cannot see ourselves except in a mirror. In order to know what we are as a society we have to keep sneaking glances into the mirror of the theatre and so reassure ourselves of our identity.

What are the images of ourselves which we find in the Hall of Mirrors which is London's West End today? Certainly more diverse than they used to be. The angle of vision varies enormously, from the wide screen of Brecht, enframing movements of history, to the microscopic concentration of Pinter who likes to lift the lid off a single room and study the sluggish and undirected movements of two or three who are gathered together and getting nowhere, as nearly as possible unrelated to the world outside the door.

There are still of course to be found the pre-war style glimpses of upper-middle class domesticity, the last dregs of the Marie Tempest tea parties, but it is notable that these cosy diversions are now dying a financial as well as a critical death.

The New Seriousness has many forms, but it is in itself a phenomenon, and one to be thankful for. The long-unquestioned supremacy of the two bastard Graces, Charm and Sex, is over; and even in the cinema it is being proved that meaningful story-telling (provided it is also competent) is better box-office than *crème-de-menthe*.

Having said which, it has to be admitted that the new movement has its drawbacks. In place of the text of the old theatre, 'Whatsoever things are cosy, whatsoever things are "nice", think on these things', we are now to consider little that is not dispiriting, futureless and above all disintegrated. It is disintegration that is the predominant theme of today's theatre. A cracked mirror reflects a cracked society, and cracked people go to look at it.

The disintegration and dislocation happen at various levels and there are varying attitudes towards it. At a social level we have all the plays that deal with 'the breakdown of communication between persons'—

and the fact that we are so heartily sick of the phrase shows how far the trouble has gone. The popular way of treating this disease at present is the comical-horrid, in differing ways offered us by Messrs Ionesco, Pinter, Simpson and, to a certain extent, Beckett. The hilarious zany conversation which gets nowhere and means nothing in itself, is merely a movement towards a deeper disunion. It may peter out into mere amiable witlessness or may blossom into uncovenanted horror as in Harold Pinter's *The Birthday Party*.

The craft of the author lies in the organizing of his disconnected fragments of speech, his parallel and never-touching themes, into a kind of counterpoint; and we are held by means of a sense of theatrical balance and timing which owes more to the music-hall than to recent straight theatre. Having lost any external shape these plays hold together—if and when they do hold together—by a complexity of internal pressures. The more logical of them of course, since they deny cohesion, simply don't cohere. But these we don't see, since the public still has an illogical liking to be communicated with, and so refuses to support a play that truly fails to communicate failure of communication.¹

Connected with this, but not quite the same thing, is the disintegration of thought. There is for example in N. F. Simpson's *One way Pendulum* a scene which simply parodies court-room procedure in the sort of way that anyone is familiar with who has ever played charades or seen a run-of-the-mill farce, but which is made acceptable to the intelligentsia by a long-drawn-out parody of a process of logic. The satire is as elementary as, say, Jimmy Edwards's satire of our educational system or any corny music-hall joke about Freud, but this doesn't matter—the object of attack is a coherent method of thought and the battle is therefore found significant.

And finally there is the concern with the disintegration of the self—the prevalence of the theme of illusion and self-deceit. The major theatrical poet of this theme is Tennessee Williams, constantly studying minds and bodies given or driven to fantasy, escaping from the violence and vileness of 'reality' into the comfort of what Brick, the alcoholic in *Cat on a Hot Tin Roof*, calls mendacity, the all pervasive mendacity surrounding pain and death and love and lack of love.

The same theme occurs in the elephantine dramas of Eugene O'Neill,

¹ In case anyone should think this remark purely facetious, may I quote from a review which appeared the day after I wrote the above of a recently translated play of Jean Genet, *The Blacks*—'his (the author's) *raisonneur*, Archibald Absalom Wellington by name, declares at the outset that the idiom is intended "to make communication impossible"'. . .

The Iceman Cometh and *The Long Day's Journey into Night*, which, at tedious and repetitive length, plot the emergence of unpalatable truths from under layers of self-deception complicated by alcoholism, drug-addiction and so on. What redeems the plays is the ponderous sincerity, the vast inflexible determination of the author that you shall not go home until you have lived and suffered with him through all that he has to tell you.

I cannot believe that the recent success of these plays (and of their many lesser imitations and followers, both on stage and screen) can simply be explained by the emergence into the public mind of Freudian concepts, though it is obvious that these have added an impetus to such analytical tales. Nor can they be accounted for in terms of the sacred word 'entertainment'. I think M. Sartre is right. We have glanced in the mirror and seen a reflection which in some part of our consciousness we know to be true.

London is of course a long way behind the Continent in reacting to this experience. Hardened Paris-hoppers and existentialist whole-hoggers sneer pityingly at our feeble attempts to grapple with Unbeing. And it is noteworthy that most of the plays dealing with disintegration in London are on the whole rather funny. It is said that Samuel Beckett was not at all pleased that *Waiting for Godot* was played for comedy at the Criterion—and it is certainly true that many people who saw it there remember it chiefly as a good laugh. What does this imply? That the British are an insensitive lot, incapable of recognising tragedy when they see it? Or is it another example of that quality on which we pride ourselves, of being able to joke in the trenches and the air-raid shelters? Will there be a music-hall comedian in Hell, cheering us with impersonations of the devil? Whatever the reason, the fact is that our native playwrights of disintegration are not angry young men—or much less so than the Americans, who appear to us hysterical, or the French, who seem to be unbalanced by a morbid and blinkered concentration on the particular slice of experience which they have under the microscope.



But this is in part a digression. The point is that disintegration is with us and what, for the Christian, does this imply?

For my part, I see great hope in it. The image of the cracked mirror recalls Charles Williams's image of the breaking up of the great web of Creation by the Fall, the dislocation of all the parts, the divisions and separations and gulfs of misunderstanding. Disintegration is no new fact—it is a basic condition of life, which the peace of the Victorian era and the hopes of a scientifically perfectible future had veneered and polished till we were hardly aware of it. And it is against this background of a taken-for-granted permanence that the fury of John Osborne and his followers is intelligible. Note how lovingly Osborne dwells on the Edwardian Eden from which he feels himself expelled, and against which he blasphemes as presumably the Prodigal Son blasphemed as he ate his swill and tried to pretend he didn't wish himself back home. We would be spared a great deal of modern drama if the authors had been brought up with a proper view of Original Sin. But they weren't—neither was our society. Therefore the time had to come when the veneer peeled off and the sharper sighted spotted the cracks underneath and the rest of the people looked and saw that it was so. The drama of disintegration is simply the overstated, because for so long unstated, presence of the possibility of hell. And naturally it causes the greater alarm and despondency in proportion as we had come to believe that no such place existed.

For the Christian this is admirable. The clergy have spent many long and weary years trying to convince their flocks, and others, of the reality of evil and sin, and now it is being done for them. It seems to me to be a measure of their lack of understanding of what they are talking about that so few have seized on the fact and made use of it. At last there is appearing among men and women a consciousness that they need salvation. And the Church recoils in horror.

It isn't even as though the devil were having all the attention in the theatre. At least two serious plays by highly integrated authors are equally successful—Brecht's *Galileo* and Robert Bolt's *A Man for All Seasons*. (I leave out of account the rather simple-minded socialist tracts at the Royal Court, though even they are honest enough to end with questions and blank walls.) The truth is that there is a public at last for serious drama whether it poses a question or a solution, an affirmation or a negation. Theatre-goers are at last showing their quality, to the astonishment and confusion of the managers, and that quality, surprisingly enough, is that they are interested in things that matter—

PAUL GIBSON

The Agony of Dying

A doctor analyses what happens in death and draws conclusions about the use and misuse of opiates.

FEAR of death is instinctive in all animals. But for many whose idea of survival was extended for Christians beyond Time to Eternity by the Resurrection, the fear of death, like the fear of God, has acquired a reverential quality. Yet many people are pursued throughout their lives with a haunting fear of death, which is fostered by erroneous imagining about the agony of dying. But for this obsession, in the course of a normal life, most people should learn to see death, at least, as the end of a dream, and, at best, as the gateway to a fuller and more satisfying existence to which the whole of earthly life leads.

The word 'agony' is used with widely different meanings, ranging from an agony of pain to an agony of pleasure. A more normal meaning is an agony of doubt. Agony is a suffering not a pain, and the two are essentially different. Pain is a feeling, like touch, the product of a special sense which is an integral part of the structure of the body, and a vital link in its armour. It has a distinctive pattern of timing, intensity, quality and location, that is invaluable for detecting its cause. Without its danger signals we might well die daily. A dental abscess is caused by septic infection; the pain of it is inevitable, but the suffering is not. Suffering, unlike pain, is an affective state of mind, the 'affect' depends on the mood of the moment, and this is determined by habits of thought. Those who are familiar with Pavlovian principles will remember a famous experiment of the Pavlov School in which fear was converted into pleasure by the superposition of a powerful food reflex, exalted by hunger, on a weaker one conditioned by pain.¹ It is said that when Professor Sherrington was shown this experiment by Pavlov, he exclaimed: 'Now I can understand the joy of the Christian martyrs when they were led into the arena to be devoured by wild beasts.'

The biological purpose of pain is to preserve the individual from any encroachment on his integrity. Anything that violates this is resented, and the resentment is expressed as distress of some kind. As dying is a process of physical disintegration, it must entail some distress. An

¹ Pavlov, I. P. 1928. *Lectures on Conditioned Reflexes* I. 216.

experiment on himself by Professor Barcroft¹ throws a vivid light on the nature of the agony of dying, though it was not intended to do so. He was investigating the effect of extreme cold on the thermostatic resources of the body. He exposed himself in a refrigerating room and noted in detail what happened to him. This is how he records his experience: 'As I lay, naked, in the cold room at Woods Hill I had been shivering, and my limbs had flexed in a sort of effort to huddle up, and I had been very conscious of the cold. Then a moment came when I stretched out my legs, and the sense of cold passed away to be succeeded by a beautiful feeling of warmth; the word "bask" most fitly describes my condition. I was basking in the cold. What had happened, I suppose, was that my nervous system, or, at any rate, the subthalamic part of it, had given up the fight, that the vasoconstriction had passed from my skin, and that the blood returning thither gave that sensation of warmth that one feels when one goes out of a cold-storage room into ordinary air. I suppose too that had the experiment not ended at that point my temperature would have fallen rapidly, and that I was on the verge of the condition of travellers when they go to sleep in extreme cold never to wake again.' He was, in fact, on the verge of dying. The reactions he records are all to be explained as the attempt of the body to maintain the temperature of the circulating blood at its normal level. The huddling up, to reduce the surface exposed to cold, the shivering to increase heat production, and the discomfort to warn him of his perilous plight. When the overwrought body abandoned the struggle, all suffering vanished with a blissful sense of release.

In the light of this experiment we can see that the so-called agony of dying is really the culmination of the agony of living; it occurred before the struggle was over, before dying had begun. The Agony of Jesus was in Gethsemane, not on the Cross. From this it appears that the agony of dying begins at birth, which is consistent with Pauline theology.² St Paul treats all suffering as dying. When he refers to his major distresses as 'in deaths often', and when he says 'I die daily' he really means it. This should not be unintelligible to those who know pathology, and can see scars of past injuries not only as signs of death but also of healing and of enhanced immunity from evil. As steps on the road to perfection they may be regarded as part of the process of dying. St Peter sees suffering as a means of liberation from sin 'for he who has suffered in the flesh is loosed from sin', but the idea that the agony of dying is a

¹ Barcroft, Joseph. 1938. *The Architecture of Physiological Function*. 80.

² Schweitzer, Albert. 1953. *The Mysticism of Paul the Apostle*. 2nd Ed. 141.

penance for a misused life is contrary to Christian doctrine. The Agony of Jesus in Gethsemane, and its consummation on the Cross, paid the full price of original sin, and provided an endowment for posterity. Suffering is a discipline, not a penance; through hardship is the normal way to the stars, but, by a fault in human nature, the suffering it involves is often disproportionate to its cause.

Fear recedes as death approaches

Death may be a hideous show, but the show is not seen by the patient, and the horror is more apparent than real. The distorted features and convulsive movements are phenomena of release, due to withdrawal of the restraining influence of the higher centres of the brain over the powerful reflex mechanism below. But this withdrawal of control only occurs when consciousness is in abeyance. Fear is rarely seen in the eyes of dying patients, however much they may have dreaded death during their lives. Like a hill that looks formidable at a distance, fear recedes as death approaches. Samuel Johnson, throughout his life, was desperately afraid of dying, but when, at his own request, his doctor told him that only a miracle could save him 'all his fears were calmed, and absorbed by the prevalence of his faith and trust in the merits and propitiation of Jesus Christ'. This is quoted from Boswell who adds 'and Dr Brocklesby could not be suspected of fanaticism'. It is the usual experience of doctors that when the patient knows the truth, piloting difficulties are eased, and the rest of the way is plain sailing. The contentious question 'Should a doctor tell?' cannot be decided on general principles, for it is essentially a personal problem. I believe that foreknowledge of death comes naturally, as a rule, and that much harm can be done by anticipating this knowing. In answer to the direct question a doctor should tell the truth so far as he knows it, avoiding speculation. If he knows his patient well, as he should do, he can convey more by the manner of his answer than by the words he uses. Soul speaks to soul in a language of its own, by look or by touch, that cannot be put into words.

Man is a unity of body, mind and spirit. While he is living on earth the needs of the body are dominant, but when he is dying this order of values must be reversed. While the soul is unfolding like a chrysalis as it changes into its more perfect form, the needs of the body become subordinate to those of the spirit. 'Ay, marry, now my soul hath more elbow room,' says Shakespeare's dying King John.

We know quite a lot about why people die but little or nothing about

how they proceed to do so. Death is not essentially dependent on physical disease, a perfectly healthy native of Africa will proceed to die at the behest of a witch-doctor, and the process has features of its own unlike those of simple physical dissolution. Unless clouded by disease or drugs, the intellect is usually intact until the final sleep closes down on the mind. There is usually a faraway look in the eyes that suggests a more penetrating vision, enabling the dying person to see things in better perspective. Though a sense of responsibility may be as acute as ever, trivial concerns no longer bother the burgeoning soul. Monica, mother of St Augustine, during her lifetime, gave precise directions about the disposal of her mortal remains; she was to lie alongside her husband; but, when she was dying, she cancelled these instructions, saying 'Lay my body where you will, let not any care thereof disquiet you'. Dying is essentially a spiritual affair, and, insofar as it is so, it calls for spiritual treatment. The dissolution of the flesh, like the histolysis of the pupa, is an essential part of the metamorphosis of the soul. The whole of life is a preparation for this wonderful change, and 'better the end thereof than the beginning'. Death, like a twenty-first birthday, marks a turning-point of life, and so is an occasion for joy and for tears. Tears for the parents who are losing their child, and joy for the heir who has attained his majority.

It is reasonable to suppose that the alkaloids of opium are designed for the benefit of man, for, so far as I know, it has never been shown that their pain-relieving property is of any use to the poppy. Like all powerful things they have the defects of their qualities. Their action is to lower the sensitivity of the brain to impulses flowing in through the sensory nerves. The effect is not limited to pain receptors, every kind of reception is similarly depressed. By bemusing the critic in the cerebral cortex, judgement is debased and imagination exalted. This induces a fanciful, couldn't-care-less attitude to reality, which is hardly a suitable frame of mind in which to render one's soul to God. They also depress the lower as well as the higher centres of the brain, including that which controls the integrative action of the nervous system. So that, far from restraining the disintegrative process of dying, they are likely to increase it. We have many powerful drugs for correcting functional disorders, coramine for respiratory failure, cortisone for metabolic disorders, mercurial diuretics for draining flooded tissues, and a host of less potent drugs for various visceral dysfunctions. Any of these can be used for suppressing distressing symptoms so long as consciousness persists, without resorting to sedation. Opiates should be reserved for the pain of

the disease, they are not appropriate treatment for dying; it may be necessary to give them boldly, not counting the cost, but when this is done it must be regarded as an admission of failure to achieve the contented and dignified end that was hoped for.

The agony of dying is a myth wrongly interpreted. Like all myths it is a truth adorned by imagination to appeal to primitive intelligence. To fit the importance of death exaggerated language is excusable; like the lurid headlines of the Press it is a way to attract attention to a momentous event. Dying is as worthy of dignified handling as, shall I say, a Passing Out Parade at a Military College, sometimes, indeed, it is as worthy as a Coronation. Traditional ceremonial on these solemn occasions is not merely symbolic, it also has profound intrinsic value. The grace of a Crowning is not in the pomp and panoply of Majesty, but in the simple anointing with oil. 'Not all the water in the rough, rude, sea can wash the balm off an anointed King.' The pitiful inadequacy of the arrangement of so many death-beds is a challenge to Medicine and the Church. A doctor's lament 'There is no more that I can do' is an admission of ignorance, and the idea that sedation is the treatment of election for a dying patient, should, by now, be as obsolete as the myth of the ostrich. To supply the needs of the growing soul is a duty of the clergy, and that any Christian should be ushered into the Presence of God 'unhousel'd, disappointed, unaneled' is a scandal of the Church, for which a careless and uninformed laity is largely responsible.



Fear of Life

The only force capable of bringing to birth a new society embodying enough of the Christian values to entitle it to be described as a new Christendom is that of alert, adventurous, disciplined men and women, delivered from anxiety about their personal future or immediate effectiveness and from dread of radical social change, and dedicated to the service of a society founded on Christian truth and justice. This deliverance from self-centredness and inhibition comes from a complete surrender to the will of God.

What holds us back more than anything else is fear—fear not only of death but of life.

Christianity offers us freedom from fear through the assurance that God is working out his purposes in history even though they are hidden from our eyes, that the forces of truth and goodness are more real, and in the long run more powerful, than those of evil, and that our individual lives are in the keeping of a Power whom we can absolutely trust. . . .

J. H. Oldham, *The Christian News-Letter* (Supplement, 1939).

The Debate Between Science and Religion

A SURVEY OF SOME RECENT WRITING

WE are often told in church circles today that there is no longer any need for debate between science and religion, but plenty of churchmen still appear to feel the need to write books to prove it. Some of them are themselves practising scientists. Dr H. E. Huntley, for example, lately Professor of Physics in the University College of Ghana, has written a book called *The Faith of a Physicist* (Bles, 16s) which according to the publishers is 'a refutation of the common belief that the findings of science must conflict with the truths of revealed religion'. Dr Roger Pilkington, a research biologist, has published a personal statement of faith in *World without End* (Macmillan, 12s. 6d.), which the publishers believe will show 'how a man brought up in a strictly scientific training can fearlessly look at his Christian beliefs and draw encouragement rather than doubt from some of the most startling findings of modern research'. Dr G. D. Yarnold, Warden of St Deiniol's Library, Hawarden, and sometime lecturer in physics in the University of Nottingham, analyses *The Spiritual Crisis of the Scientific Age* (Allen & Unwin, 18s.) starting out, according to his publishers, from the recognition that 'No good purpose is served today by treating the relationship between Christianity and the natural sciences as a conflict; even as a conflict to be resolved'.

The same conviction is expressed by non-scientists—for example the High Master of St Paul's School, Mr A. N. Gilkes, in *Faith for Modern Man* (Faber & Faber, 12s. 6d.), a popular book written for the general reader, with a special eye on Sixth Forms: the publishers in this case speak of the hostility between Christianity and science as 'factitious', and the author ascribes it to Wrong Attitudes, both of some Christians towards science and of some

scientists towards Christianity. Mr. T. R. Miles, of the Department of Philosophy at Bangor, has written a more definitely philosophical book in *Religion and the Scientific Outlook* (Allen & Unwin, 21s.), but he too concludes, according to his publishers, 'that there is no need for any permanent conflict between science and religion'.

The odd thing is that books like this have been appearing for several decades now: why do publishers still think there

is a market for them? To put the point in another way, if the whole debate between science and religion was really due to Wrong Attitudes on both sides, why, after all this time, do these Wrong Attitudes still persist? I believe the answer to this question lies deeper than Mr Gilkes appears to realize: there is a more fundamental spiritual crisis of the scientific age than is dreamt of in Dr Yarnold's philosophy. Most of the old conflicts between science and religion were only surface manifestations of a much deeper clash between two radically divergent ways of looking at the world which has not often been brought into conscious recognition. This has set most of the discussions of the subject at cross purposes.

By and large, most religious apologists who have sought to 'refute' so-called scientific objections to religious belief over the past fifty years have been content to argue that science cannot in the nature of things disprove metaphysical assertions, and until relatively recently scientific sceptics, who are not in general very philosophically sophisticated, have had no effective reply to this. Yet their scepticism has usually remained unaffected, and an increasing majority of ordinary people have continued stubbornly to believe that science has rendered religion obsolete. This has of course been very frustrating for all concerned with serious discussion, and religious apologists in particular have not known what to do, except to repeat the old arguments with a note of annoyance, or with warnings about the moral dangers of a civilization that relies on science without religion.

What needs to be recognized is that modern science is not merely un-metaphysical but *anti*-metaphysical in its whole spirit, and that the characteristic of a scientific civilization is that people in general are simply not able to take

metaphysical ideas seriously. The 'logical positivist' philosophers gave expression to this, with their denial that metaphysical assertions have any meaning, but because they couched their denial in abstract intellectual terms religious apologists have tended to meet it in the same terms, thereby again missing the real point. It is easy enough to point out that the positivists' verification principle cannot itself be verified, but the fact remains that not only positivist philosophers, but many people, just cannot see *how* assertions can be meaningful unless they are verifiable, or at least potentially falsifiable, in experience. This is a psychological fact about scientific civilization which, being a fact, cannot be 'refuted' by argument of any sort: it needs rather to be understood and evaluated, not only by would-be religious apologists but by anyone whatsoever who is trying to make sense of what is happening in our society.

Does the World make Sense ?

The literary critics and the social anthropologists have been the pioneers in this, rather than theologians or writers on science and religion as such, and most of them have been pessimistic in their evaluation. They have tended, with Mr T. S. Eliot, to hold that the rise of scientific civilization has brought about a 'dissociation of sensibility' in our society, inimical to art, religion and social health, and any theologians or religious apologists who have followed them in this evaluation inevitably conclude that the first need of our age, prior to any ordinary apologetics or evangelism, is for the recovery of a lost way of looking at life—'the recovery of the sense of the supernatural', it is sometimes called.

Obviously this can only come about if scientific culture as a whole has a change of heart, and some of the most recent

contributions to the discussion of science and religion have been attempts to induce such a change. Some scientists believe that it will come about more or less automatically through the progress of science itself: Dr Huntley takes this line in the book mentioned above. Like Professor C. A. Coulson, who contributes the introduction to the book, Dr Huntley believes that as scientists learn more and more about the created world they will be more and more struck with awe and aesthetic wonder at the order and beauty of it all, and so will be led on to recognize that it must be the product of an Ordering Mind.

There seems to be little evidence that this is actually happening amongst the mass of scientists, however, and more radical critics—also, often, scientists themselves—try to advance the desired change of heart by demonstrating that modern science is fundamentally mistaken in its assumptions. Some very notable writings indeed have recently been published in this class.

The most considerable, without any doubt, is Professor Michael Polanyi's weighty critique of the scientific method entitled *Personal Knowledge* (Routledge & Kegan Paul, 42s.), based on the Gifford Lectures delivered by the author in 1951-2. I cannot attempt to do justice to this great work here: I will simply say that, although I personally disagree with its final conclusion, I am sure there is much in it which is of permanent value, and it should be a 'must' for all readers of *FRONTIER*. Although it contains a great deal of complex matter it is remarkably easy to read, and will provide incidentally an education in some of the most important developments in science in recent decades.

Professor Polanyi is prepared to go a long way with the anti-metaphysical trend of modern science, but he believes it has now gone too far, and he seeks to

redress the balance by demolishing the idea that scientific judgement is ever wholly objective and impartial. There is always an ineradicable element of personal judgement in it, he argues, and he goes on from this to attack what he believes to be dangerous aberrations of anti-metaphysical scientific thought, such as mechanistic theories of mental activity: they are dangerous as well as foolish, he holds, because they can lead to the sort of manipulation of persons that occurs in Communist countries.

I do not think Professor Polanyi would deny that his book is, in the strictest sense, reactionary, but I think he might be surprised to find how close he comes to the Thomist position, as re-argued in terms of the modern scientific world-view by Fr Bernard J. F. Lonergan, SJ, Professor of Dogmatic Theology at the Gregorian University of Rome, in his book *Insight* (Longmans, Green & Co, 63s.). This, too, is on any showing a major work: the range of the author's learning in modern science (to say nothing of other fields, such as the history of philosophy) is astonishing, and some of his detailed arguments, such as that concerning the nature of chance, are in themselves important contributions to current philosophical debates. His case as a whole is closely argued, and it is a good exercise for the reader who is not prepared to be led by iron logic into the Church of Rome, to try to discover at just which point he can reasonably part company with Professor Lonergan.

For myself, I have no doubt¹: I part company with him, as I do with Professor Polanyi, at the point where he argues, from an analysis of scientific procedure, that knowing the world is a matter of affirming rational order *behind* experience. I should be interested to

¹ I have made a detailed criticism of this book myself in the *Modern Churchman* for October, 1957.

know how Professor Polyani can avoid being led by Fr Lonergan's logic into the Church of Rome, for once the idea that the real world is the rational world rather than the experienced world is granted the Thomist case seems to me almost inescapable. But then I believe the repudiation of metaphysics in the modern world is an immense positive achievement, not a disaster.

Man and Magic

This is one of the reasons why I personally am not impressed by that other book by a Jesuit on science and religion which, instead of passing into relative obscurity, like Fr Lonergan's, has with far less desert become a best-seller—*The Phenomenon of Man* by Pierre Teilhard de Chardin (Collins, 25s.). Fr Teilhard was actually himself a scientist—a palaeontologist of international repute—but he was totally lacking in Fr Lonergan's philosophical sophistication, and so chose a less orthodox, if more dramatic, method of re-introducing the metaphysical into the scientific outlook. He argued that evolution could never have produced consciousness if something like mind had not been present right from the beginning, even in elementary matter, and his book is essentially an attempt to present the story of evolution 'from the inside of things', as a great drama of evolving consciousness corresponding to the external evolution of organic forms.

This seems to me to be a retrograde argument in every sense. Fr Lonergan, Professor Polanyi and Dr Huntley all want to prevent society from moving irrevocably along the path predicted by Auguste Comte, whereby metaphysical thinking is abandoned in favour of pure positivism, but Fr Teilhard's argument seems to point backwards to the type of outlook which Comte placed before the metaphysical and regarded as charac-

teristic of the most primitive societies—the magical outlook, which believes that everything has some sort of inwardness.¹ This was certainly not Fr Teilhard's intention, but that is the whole sense of his argument, and it does not surprise me to find that his writings have had a great appeal amongst those groups of people I have referred to elsewhere as 'the occult underground'.

These groups, which are surprisingly numerous today, try to induce a change of heart in science by an even more dramatic method still—namely, by appealing to the so-called 'evidence' of psychical research and para-psychology for the direct interference of metaphysical entities with human life. Although they sometimes speak in quasi-Christian terminology, the real interest of these groups is in the revival of much more ancient religious ideas—etheric bodies, the transmigration of souls, the release of hidden powers from matter, and so on.² A very popular author with people of this sort is Dr Raynor C. Johnson, a former spectroscopist who is now Master of Queen's College, Melbourne. He has recently published a new book entitled *Watcher on the Hills* (Hodder & Stoughton, 21s), which pur-

¹ I also find Fr Teilhard's argument retrograde in a different sense through its absolutizing of the idea of evolution. This seems to me to be the intellectual provincialism of an age dominated by biological science, just as mechanistic philosophy was of the great ages of physical science. But biology is not the ultimate in science, and in my view our great need today is to transcend organic categories of thinking so as to develop thought-forms that will really do justice to the facts of personality as revealed by psychology. These will be of much more value to Christianity than organic ideas based on biology.

² I have attempted a detailed study of this movement in an article entitled 'The Lure of Pseudo-Science' in *The Twentieth Century* for February, 1959.

ports to be a study of mysticism, but it also contains a good many references to extraordinary occult ideas about the future evolution of the human soul which are derived from mediumistic communications which Dr Johnson believes to be well-attested. Another pair of writers whose works have been taken up by the occult underground, because of their references to paranormal happenings, are C. C. L. Gregory and Anita Kohsen, the joint Directors of the Institute for the Study of Mental Images at Church Crookham, Hants: their latest book, *The O-Structure* (published by the Institute itself at 21s.), represents a serious attempt to provide a new basis for scientific thought that allows for the 'inwardness' of things, by making use of modern information theory. There are a good many valuable ideas in this book, but so far the main use to which it has been put has been to bolster up the queer convictions of people who are in my view trying to go back on the achievements not only of the scientific age, but also of Christendom. And for myself, I believe that these achievements are not so different.

I want to conclude this survey by referring to two books which give a completely different evaluation of the anti-metaphysical atmosphere of the scientific age from any of those so far mentioned, in that they see it, as I do, as something of *positive* significance for Christianity. One of these is also by a Catholic priest, Dr Hans Urs von Balthasar, and it is entitled *Science, Religion and Christianity* (Burns Oates, 18s.); the other is by an American writer of no particular Christian confession, as far as I know, Professor W. E. Hocking, and is entitled *The Coming World Civilization* (Allen & Unwin, 16s.).¹

Both these writers see the retreat from the metaphysical as a fulfilment of the

¹ Reviewed in *FRONTIER*, Autumn 1959.

Christian religion itself: Fr von Balthasar writes 'Man has attained a new stage of his religious consciousness', and he makes it clear that in his view both the magical and the metaphysical ways of approaching religious truth are distortions rather than expressions of it. The 'de-animation of nature' characteristic of modern science represents the removal of an idol: 'Nature is no longer an alibi for man, for it leads him patiently and irrevocably back to himself.'

True religious apologetics in the modern world should not try to go back on this, nor even to dodge it by recourse to 'faith beyond speech', as Mr T. R. Miles does in his (often very valuable) philosophical book already mentioned: the proper task of the Christian is to recognize that there is nothing holy in the world apart from Man, but that man himself has direct awareness of the holy in his commonest experience, in the creative power of love. The magical and metaphysical ways of looking at life represent a neurotic refusal of the reality of experience—including the reality of the supernatural in experience.

We need Professor Polanyi's criticisms to reveal the folly of those crude forms of materialism that would explain love away as an epiphenomenon of mechanical processes, but we do not need to re-instate the idea of an independent soul in order to do this—rather what we need is to recognize that mechanistic accounts of brain-functioning are never more than abstract analyses of one special aspect of a reality of life which we really *know*, in experience, as response to a transcendent Power 'between man and man'—and there is plenty of evidence from science itself to show that the degree in which we respond to this power of Love between persons can alter profoundly the whole direction in which our body-mechanisms work.

Given this way of looking at the matter, we can recover, on a far sounder basis, that great vision which Teilhard de Chardin tries to give us, of man as the creature made by Love to exercise dominion over the natural order—for we can see, by accepting fully the anti-metaphysical analyses of modern science, that the natural order is not a great Creative Process at all, but something entirely relative. This, I am sure, is the only proper direction for religious apologetics in the scientific age—towards what Hocking calls a truly universal faith, based upon what Fr von Balthasar calls ‘the sacrament of the brother’ (a vision of personal relationship that is no mere co-operative ‘togetherness’, but lies on the other side of that realization of individuality in solitude which characterizes writers like Saint-Exupéry.)

It is very interesting, to my mind, that the only two authors of the whole col-

lection I have discussed here who have this positive outlook are *not* themselves scientists. This confirms me in my belief that the great need of our scientific age is to understand science as itself a Christian phenomenon, a redemption of the human intellect from the fear of taking experience seriously—a liberation which has in fact come about only because of a decisive break in human history which has taken place in Christendom, and nowhere else. Without some such eschatological view of the nature of science, I think it not at all unlikely that scientists themselves will become so frightened of the immense powers resting in their hands that they will suffer from a failure of nerve, and try to put the clock back, either by turning to various systems of pseudo-science, or else by embracing some new universal form of metaphysical tyranny like Marxism.



Is this He that shall come ?

The desire to think prettily and peacefully about Christmas is natural and laudable, so long as it does not mislead men's minds about the nature of the Personality that was launched upon the world with so strange an accompaniment of heavenly splendour and earthly indignity. It was humble and hopeful, but by no means vague or wistful in the popular style of religious sentiment. When the Word learned to speak with words, It did not confine Itself to ‘comfortable words’; some of the things It said would make strange mottoes for Christmas cards. The pious are singularly reluctant, on the whole, to allow to the Perfect Man all the human perfections that He displayed in His brief public career. . . .

It should cause us to revise our ideas about the pacific solution of difficulties when we consider that the Peace which descended upon the world at Christmas did so, not in the shape of a treaty or a scheme of ethics, but in that of an energetic and formidable Personality.

Dorothy L. Sayers, *The Christian News-Letter*, December 20, 1939 (Supplement).

T. M. HERON

God and the Spontaneous

A fuller version of this article under the title 'Towards the Redemption of Science' will be published in January 1961 in America in the Anglican Theological Review.

MANY of us who exercise our minds upon crossword puzzles know that the most effective procedure is to lay them aside when our first fresh interest palls, and apply ourselves to the next job on our list. It often happens that in one of those rests which the mind enjoys in every good work rhythm, the answer pops up from the unconscious.

This experience of the subconscious coming to our aid can be met with in every walk of life. 'I suddenly found that the work was going all right'—such an exclamation relating to events in our everyday work is paralleled by the painter's, 'That bit simply painted itself'. With the scientist also the path of research often leads to what appears to be a dead end, until a hunch, or a happy accident, sets him off again on the road which can lead to the discovery he is trying to make.

That these phenomena bear a resemblance to the lights and upsurgings which guide the saint and mystic on their way should not surprise us. If we believe that *Laborare Est Orare* we should expect that the effects of prayer of different degrees of intensity, directed to different intermediate objects, should reveal themselves in a discernible pattern, and that that pattern should be seen most clearly when finally our prayers come to rest in God.

In the case of the crossword, the darting enlightenment may largely be explained as the subconscious making use of knowledge which has been stored away and temporarily forgotten. In the case of practical manipulative work, it would appear that the material we work upon is always capable of responding to our treatment of it by adding to our manipulative skill, and if we reflect aright, by enriching our conception of the ends. In the case of the artist, both these considerations apply,

plus a certain desire, as it were, of the object itself to come through and make its appearance. In all these cases we can say that something is added to whatever was accomplished by the purposeful exercise of our free will. In short, we find that we have been helped!

There are also spontaneous experiences which certainly cannot be said to help us. Such phrases as 'I must have been possessed to have done it' reveal our instinctive awareness of the limits imposed upon our free will if we persist in misusing it. With this aspect of our nature this paper will deal only by implication, for it is upon the positive help which is available to us that we must concentrate.

If as Aquinas says 'God loves all existing things', and if in the words of St John Chrysostom 'God cannot do anything without (human) will, nor will anything without grace', this evidence that we are continually being helped in all our work points to conclusions which are important alike for our spiritual and our everyday work.

Firstly, we ought to look out for and value highly these helpful spontaneous occurrences wherever they occur. Secondly, we ought to investigate the circumstances which on any occasion have preceded and, as it were, invited this help, no matter how peripheral the activity which gave vent to the experience. With these two conclusions most unbelievers will not find it difficult to agree, for already that scientific curiosity which is a marked feature of our turbulent age is prompting scientists to investigate the very phenomenon which we have been describing. But for the Christian there is a third conclusion, and for him the most important one—that we should cultivate the habit of thanking God for this help, and of offering it back to Him in praise and thanksgiving.

If in the fulness of time all things in heaven and earth are to be united in Christ, then for his followers nothing can ever be trivial. This is one of the hardest lessons that the Christian has to learn, that he must be faithful in small things, that so to speak the big prayer is likely to proceed from his own pride and folly unless it be the uncontrollable outcome of a host of smaller prayers some of which may have been tossed off almost casually. If the whole of creation is to be redeemed, even the smallest things must be seen sacramentally. The dedicated scientist's respect for detail has its parallel in the life of the Saint. The colloquial phrase most commonly used to describe these unexpected occurrences is 'It might have been an answer to prayer'. With piety, humour or sarcasm this simile thrusts itself upon us, not because the person reporting wants to tell us that he believes or does not believe that

prayer is valid, but because it is the one simile which can be universally recognized as descriptive of the event experienced.

If we can get into the habit of valuing spontaneity and by so doing looking for the finger of God in all our little pies, it should help us to discern His ever present intervention in the big affairs connected with the crisis in our civilization. At present our belief that God intervenes in history seems almost exclusively to have application to the past.

Looking for the finger of God

Just as the way we look at the menace of the atomic bomb may affect the way we look at a flower or listen to a sonata, so the way we go about our everyday work affects the decisions which in the highest quarters will be made about the bomb. For our statesmen can only work in the climate of public opinion that we provide for them. We live in time, and our behaviour in time is affected by the sins and shortcomings of our neighbours: though we are always helped by our neighbours' good deeds, the perfect society is not something which we can achieve in time merely as a result of the plusses of good behaviour exceeding the minuses of bad. Nevertheless each little act of love and understanding helps our statesmen to prevent the bombs from falling, and each uncharitable criticism and panicky fear makes their task more difficult. This fact is realized instinctively by many people who, helped by good traditions won by past efforts, regularly try to reflect in their personal, family and workaday lives that love which they know God has for them. The trouble is that we have not yet established good traditions in the new work disciplines which our 20th Century New Learning is bringing in its train, and it is our work in these spheres which produces most of the apparently insoluble problems which now confront our statesmen.

As we have seen the scientist already recognizes those moments of inexplicable enlightenment which from time to time reward his researches. But as yet there is no tradition urging him to thank God for these occurrences and offer them up in praise and thanksgiving. When the mother tending the sick bed of her child sees that her labours have been rewarded and that the crisis is past her impulse to thank God and to dedicate her child anew is not inhibited by any misgivings about the result produced by her labours. Far different is the case of the scientist today when he realizes that he has released some vast new source of power for our use. And yet the difference is only one of degree. Professor Soddy who assisted Rutherford in his mathematical calculations

greeted the splitting of the atom with the remark that the new power at the disposal of mankind was sufficient to enable us to make a Garden of Eden on a world scale, and this kind of potentiality was in the mind of Rutherford himself who was reading *The Testament of Beauty* just before he made the final arrangements for his experiment. The creative scientist's discoveries about the workings of the natural creation are the answer to his prayers. The creative technologist, or business man, or artist, or statesman prays about his work and is answered in it. But if these workers pray about their work they do not all pray to the same God, or if it is the same God they pray to different aspects of Him, mistaking one aspect for the whole.

Our hunches a signpost

The power which can unify the divergent prayers of our creative workers is the power of Christ in whom all things are united. This statement is of course quite meaningless to the scientist who is an unbeliever, and neither intellectual argument nor new discovery made in his own field can be relied upon to enlighten him. Nevertheless either a new discovery or an argument may serve to disabuse him of some of the intellectual barriers which bar his way to belief. Moreover his passion for objective truth, his contempt for the lie, and his awareness that the work to which he has dedicated himself is not proving an unmixed blessing—all these factors predispose him to make the gamble which is Faith. How then are we to proceed? When the scientist after slogging away in his logical approach suddenly gets a hunch and is impelled to follow it, we say that that hunch comes from his subconscious. But we know that the subconscious is stocked with thoughts and experiences which have been stored up in it. If, in those ponderings about ultimate things which in different degree each one of us gives course to, we give preference to conceptions of Love rather than to conceptions of Power, is it not likely that the hunches we get will point in the direction of Love rather than in the direction of Power? And if in our meditations the object of our meditation is the God who is both perfect Love and perfect Power, is it not likely that the direction in which our hunches point will be different? The testimony of thousands of Christians is that in matters affecting their every day work they have been helped in this way, sometimes to act more perfectly than they knew. Is the scientist immune from such experiences in his work?

Prayer cannot change black into white, but the general direction

which scientific research has taken in the past has varied from century to century, and this direction has been determined by forces outside science as well as by the facts established in it. There is but one truth; yet the order in which new knowledge about the workings of the natural creation comes into the world is important, and this order is affected by the way the scientist prays in his work. Sex can only be understood aright by the child if at each stage of its mental and physical growth the appropriate facts are made available to it, and in such a way that it realizes that the whole truth about sex can never be apprehended by anyone. So it is with science and the society in which it functions.

To remedy the distortion, Mother Church must call upon all scientists to pray in Christ's name both *about* their work and *in* their work. She must not expect most scientists to heed this call, but she must insist that her own sons do so. There are within each discipline at least some men who understand both the language of religion and the language of science, and fortunately the issue at stake is not one which will be decided by the greater numbers, for the scientist respects the evidence provided by a break-through no matter who provides it. That devoted Jesuit Pierre Teilhard de Chardin took his Christianity with him into his scientific studies. In consequence, he found again in the evolutionary process he was studying some of that love which he met daily in his life as a priest. Without violating any of the facts which science has established, his description of what he found has given a new dimension to our thinking about evolution, which we now see is not merely the story of 'nature red in tooth and claw'. Similar work must be done in every field in which science operates if we are to avoid the catastrophe with which our misuse of our powers now threatens us. The inspiring story of de Chardin's life is available to us and may well daunt the scientist who in addition to being a Christian is also the responsible head of a family. Already the tension caused by the demands of his professional work and the demands of a vigorous family life may be affecting his creativity, especially if he is one of the *avant-garde* engaged in research work upon space travel, the induction of new forms of mutation, or extra sensory perception, or in some other field in which new challenges seem to be presenting themselves to the Christian. How different it would be if sharing the easy comradeship of the research group or senior common room there were a de Chardin backed by the peace and order of the monastery which was his home, and enabled to share with his fellow monks the spiritual struggles which his work as a scientist brought in its train.

Letters to the Editor

DEAR SIR,

On page 193 of your Autumn issue you quote with approval an editorial in the *Church Times* which called for the exercise of self-control, courtesy, and patience by all Christians on the roads, whether as motorists, cyclists, or pedestrians.

The editorial omitted one further contribution which Christians can make to road safety, viz. abstaining from driving a car unless they really need to.

Yours faithfully,

J. M. ROSS

64 Wildwood Road
London, NW11.

DEAR SIR,

Last week a friend sent me four copies of *FRONTIER*. I read them with great interest and much profit. . . .

Many of your contributors remind me of Nicodemus. They are well educated men, liberal in the tradition of the Pharisees, who occupy positions of prestige in Church and State. I have no doubt they admire Jesus as much as Nicodemus did. . . . I am sure if ever the need should arise they would, as Nicodemus did, give a ready hand to ensure that Jesus was accorded a respectable burial. The thought that kept forcing itself on my mind while I read your excellent magazine was that, like Nicodemus, they would be flabbergasted if anyone dared to repeat to them the words: 'Except a man be born again, he cannot see the kingdom of God.' . . .

Yours cordially,

E. C. T. HOLSINGER

30 Boswell Place
Colombo 6, Ceylon

DEAR SIR,

Aren't some of our new ecclesiastical-architectural-reformers just a little over-serious? Do let's keep a sense of proportion. We may as well admit that today, as in the past, what is fashionable for the moment will eventually be out of favour, whether in church furnishing, interior décor or millinery. The Chairman of the Central Council for the Care of Churches (the Dean of Gloucester) has well said: 'We do not want to reject one set of

ecclesiastical shibboleths, only to adopt another. . . .'

Peter Anson's *Fashions in Church Furnishing* makes salutary reading.

As to the church furnisher, I would like to say just this. Much that is now disliked is dismissed as 'Victorian church furnishers' work' when in fact the church furnisher, then as now, worked very closely under the direction of the favoured architects of the time. A change of taste has occurred; those who once encouraged encaustic tiles and brassware would today be on the Diocesan Advisory Committee recommending lime-wash and bright textiles, if not nave altars and wallpaper.

The church furnisher—made out most unfairly as a shadowy, sinister, money-grubbing figure—has been pushed unwillingly into being a scapegoat for the sins of architect and patron. Isn't it about time the poor chap was allowed to throw away his sackcloth and be rehabilitated as an artist and craftsman at least as devoted and honest as any other?

Yours truly,

FRANCIS STEPHENS, ARCA
Assistant Director, *Faithcraft*

7 Tufton Street
Westminster, SW1

DEAR SIR,

In your Autumn issue you published Dr Reinhold Niebuhr's criticism of the hypocrisy in the statement on race relations approved by the Dutch Reformed Churches in South Africa. It ill beseems English Christians to echo that criticism unless they are prepared to dissociate themselves from the similar hypocrisy which is so often uttered in relation to church unity. The Dutch Reformed Churches say that unity between White and Negro already exists in Christ, even though separate White and Negro churches must remain. Similarly, many Christians in England say that there is no need of church unity, because we are already united in Christ in a spiritual unity. What's the difference?

Yours faithfully,

J. M. ROSS

64 Wildwood Road
London, NW11

Unwillingly to School

Thoughts anent the Fourth Centenary of the Scottish Reformation

MANY twentieth century lay people of an ecumenical turn of mind have, particularly in Scotland, steered clear of church history as if it were contaminated—as it sometimes is. A meal of Scottish history needs a strong injection of romanticism to make it palatable, and even then it cloy on the modern palate. In the throes of reaction from fanaticism, prejudice and idealization, it is a source of some resentment to those of us of this temper that the present trend both in theology and politics in the ecumenical movement insists that we take our church history seriously. The celebrations of the Quater-Centenary of the Scottish Reformation are apt to fill us with embarrassment, irritation and guilt: embarrassment at the right wing of Presbyterianism making hay, irritation at the Episcopalian washing hands—(or rather one hand and not the other)—and guilt for being such poor heirs of Wishart and Hamilton in whom the marriage of conviction and charity was tried by fire.

One assumption which seems to be in the back of some people's minds in this return to church history is that if we can discover exactly what *did* happen, i.e. who consecrated who and when, this proves something. To the irreverent the search can have a mildly comic side—you never quite know in whose closet any particular skeleton will turn out to be. Debunking and reinstatement of historical events and figures from Covenants to 'Tulchan' bishops are likely to go on indefinitely. To insist on the authority of historical accident on the grounds of persistence alone is carrying the 'scandal of particularity' too far, and cannot surely be what the contenders of episcopacy as of the *esse* of the Church mean by their claim. A literalism of history is at least as objectionable, indeed in-

tolerable, as a literalism of the Bible—and the evidence is more obscure. The continuity of the Church, which laymen of all denominations feel in their bones, and for which they thank God, is food and fellowship, Word, sacrament and pastoral care. The layman is conscious of his own direct continuity in the body of the faithful, oppressed, neglected or over-disciplined: in the nature of things, his history cannot be written—a sort of worm's eye view—but in the end of the day it will prove the most significant church history of all, and a judgement on what went on at the top.

Recent writers about the Scottish Reformation conduct their appraisal of the past with a keen eye for political pressures and economic motives. These are obvious enough in English and

French alliances and the upkeep of papal and royal courts, and when these issues remove themselves south of the border, how instructive to see the same energies and passions diverted into more overtly ecclesiastical forms in church politics, schism and theological debate. It sometimes takes a great exercise of historical imagination to understand how men of no little sanctity and intelligence, like Principal Boece in the fifteenth century, could be so little moved to protest and reform at such evident abuses as the neglect of the local parishes. We have the less excuse with our modern incursions into psychology and sociology not to try at least to turn a more detached and analytic eye on our own pre-dispositions and ecclesiastical trends. No genuine churchman wishes to discount spiritual motives, but it is important, for instance, to ask ourselves how far the continuing swing in all sections of the Church towards approval of hierarchical structures and 'height' in theology and liturgy issues out of a human reaction from, and compensation for, an unmanageable technical, egalitarian, and hideously insecure world outside.

Many human beings crave a world of order, authority, permanence and beauty—human nature has changed far less in

400 years than its environment. The Church must always give the right of sanctuary, but it has more than comfort to give and churchly activity to demand: its future structure and doctrine should not be determined by a mid-twentieth century need. History teaches that institutions can get frozen in patterns adapted to the needs of a particular decade. In looking to the future we who, physically and geographically at the very least, are heirs of the Scottish reformers, see that eventually any united Church must consist of some kind of amalgam of Roman Catholicism, Orthodoxy, and whatever comes of the Ecumenical Movement. The contribution of the Reformation *can* only be an element in the latter. The survival of episcopacy in this balance of forces is scarcely in doubt. In the end of the day it is concern for the future, more than piety towards the past, which makes us say that those elements of the Gospel for which the reformers cared the most—justification by faith, the priesthood of all believers, the centrality of the local congregation—interpret them how we may, can only be preserved and maintained for the Church as a whole if they are strongly present, and indeed central, in the move towards unity.



The Clergyman's Headache

... There is no evading the fact that the problems we are facing are extraordinarily difficult and perplexing and severe mental discipline is the price we have to pay for mastering them. I often reflect on a remark of Lord Stamp that he had not the least objection to a clergyman talking about economics, so long as he was willing to endure the bad headaches which are part of the process of learning to talk about the subject intelligently.

J. H. Oldham, *The Christian News-Letter*, November 15, 1939.

HENRY ST JOHN

Religious Freedom and Roman Catholicism

The Provincial of the Dominicans reviews ROMAN CATHOLICISM AND RELIGIOUS LIBERTY by A. F. Carrillo de Albornoz (published by the WCC (Geneva) and obtained from the British Council of Churches, 10 Eaton Gate, price 2s. 6d.), and a Protestant correspondent comments on his review.

THIS valuable study is an official publication of the World Council of Churches. It is well documented and impartial, describing the two streams of opinion within Roman Catholicism concerning the scope of religious freedom.

On one side, the traditional theory that error has no rights and the Church, as the guardian of truth, is justified in sanctioning the repression of heresy where necessary and expedient. On the other side, a growing *new* theory; that religious freedom is an inherent human right. Since man is made in God's image, freewill involves conscience, and conscience, even when in invincible error, is supreme because it is the means of man's proper fulfilment, and his guiding compass on his journey to God. Any restrictions therefore upon the rights of conscience, save such as safeguard the proper liberties of other human beings, are contrary to the will of God and to the inherent nature of his rational creation.

As Protestants and other non-Roman Catholics have moved, in course of time, almost *en bloc* from the traditional to the new opinion, and have ceased to be persecutors, so Roman Catholicism is now engaged in an evolutionary struggle. It is hoped that the new opinion will ultimately succeed in ousting the old, and that the Roman Church will in due time come down decisively on the side of toleration. Were this to happen it

would remove the deep suspicion that the Roman Church, wherever it gets the power, will revert to its persecuting ways because such is its essential nature. These are the terms in which this pamphlet describes the dialogue on religious freedom now proceeding within Roman Catholicism.

Its author, Dr Carrillo de Albornoz, writing from the Protestant angle, is well aware of the fundamental difference between a conception of freedom based upon the natural law, seen in the light of divine revelation, and one arising from humanistic ideas. In humanism all truth is relative; the highest law is not divine and therefore not absolute but proceeds from the ever changing cogitations of the human mind working without reference to a personal God. Though he does not say so explicitly he is not unaware that the development of the idea of toleration among non-Roman Catholic Christians has been at times bedevilled and distorted by humanistic ideas. Roman Catholicism having seen what is evil in these humanistic tendencies more clearly, has fought against them more vigorously, with the result that a sense of toleration has grown more

slowly. In humanism freedom is an absolute, an end in itself; in Christianity freedom derives from complete dependence upon God who is absolute freedom, and upon His truth which makes us sharers, by grace, in the freedom of the divine life. In face of human society however a relative freedom can be claimed for invincible error. Since conscience is supreme as the subjective guide to conduct, classical moral teaching has always held that an invincibly erroneous conscience must always be followed, come what may.

Roman Catholics dislike the suggestion that appears more than once in this pamphlet, that the traditional theory and the new theory could be contrary to each other. *De fide* doctrine develops but does not change in substance. It would represent the truth better to say that the traditional theory is gradually developing into the new theory. The traditional theory originally took it for granted that deviation from the authoritative doctrine of the Church was *heresy*, a wilful rebellion against the known truth. Force of historical circumstance has pressed upon the theologians a far wider realization of the sincerity with which error can come to be held as truth. Here the supremacy even of an erroneous conscience comes into play as a factor in the development of doctrine.

This is well illustrated by the parallel case of the development of the doctrine *extra ecclesiam nulla salus*; this was held as true and revealed doctrine by S. Cyprian, for instance, in the third century (not to mention the apostles and other New Testament writers at an earlier date) and it is *de fide* also today, though S. Cyprian's narrower interpretation of it would be, and indeed has recently been, condemned. The principles underlying it are applied in the twentieth century to far wider spheres of

impact than those they touched in the third. Faith alone saves. S. Cyprian attributed good faith and therefore invincible error to few if any of the heretics and schismatics of his time, and who is to say that S. Peter and S. Paul differed from him. S. Paul at least took no lenient view of the Judaisers. It was generally assumed in the early ages of the Church, and indeed much later, that the pagan and the unbeliever were equally damned. They were called *infidels*, persons without faith. But by impact of changing historical circumstances the mind of the Church has come to realize that there are millions outside its visible boundaries who nevertheless can have faith, limited in its extension by many different factors yet capable of relating them to the vital Christ-life which the divine society contains and safeguards within those boundaries.

This development is to be observed in the matter of the growth of religious freedom. In the early Church and throughout the Middle Ages it was widely assumed that error was *heresy*, a sinning against the light by obstinate and tenacious self-choosing. So much was this the case that the supremacy of conscience, though recognized as a truth, tended to be neglected in practice. Error was almost universally regarded as malicious. This attitude persisted during the Reformation period so that persecution was common to both Protestant and Catholic. Today the idea that the majority of non-Catholic Christians are sincerely erroneous in their beliefs is a commonplace of Roman Catholic opinion; we do not believe that all non-Roman Catholics are inevitably destined for hell.

Historically, in a society wholly Catholic or wholly Protestant, the idea that divergence from commonly held beliefs was destructive of the very fabric of that society, and therefore of the

ate, was universal. England and Spain are examples. England has today become pluralist in its culture. The Catholic culture of Spain maintains itself even where religious practice is minimal. In Spain the traditional view that heresy is a crime still keeps an almost unconscious hold and has not yet wholly given place to the new emphasis upon the supremacy

of conscience even when erroneous.

There can be little doubt that throughout the Roman Catholic Church the new emphasis is widespread and is gaining ground. This pamphlet will do much to promote the cause of unity by convincing the non-Roman Catholic world that it is so.

A Comment

A Protestant correspondent comments: As I see it, there are three levels in this subject:

(1) There is the question of the rights of the individual conscience, seen in terms of human rights even in invincible error, and so on.

(2) There is the derivative issue of civil liberties, relation of Church and State, use of the secular arm to secure religious conformity and so on.

(3) There is the fundamental and underlying issue of *truth*.

(i) The discussion of the errors of false liberalism" (the belief that all truth is relative, and proceeds only "from the ever-changing cogitations of the human mind") is something of a red herring. What we *are* concerned with is debate *within* Christendom, both sides being committed to a belief in truth.

(ii) This brings us to the "status of error". Fr St John sees "honest error" as something to be tolerated in the individual as an act of Christian charity, but does not go much beyond this.

(iii) Other thinking (and certainly much Protestant thinking) sees error as a means to the clarification of truth. Our human minds approximate to an understanding of truth only through a living conflict of truth and error. This is true, not only of our understanding of the

natural world, but *also* in our understanding of the data of Revelation. This is the crucial issue in the debate.

(iv) This means that the "toleration of error" is not merely an act of charity to the man who holds that error; it is also the means, in God's Providence, to a clearer understanding of truth. God gives to human minds access to truth on these terms and *only on these terms*.

(v) To say this is not to commit ourselves to a facile belief that "truth will prevail". The *mere* tolerance of error will not in itself lead us to truth but it is an ingredient.

(vi) On this showing, the Church is "the guardian of truth" in the sense that she is committed to a rigorous loyalty to truth, a scrupulous regard to the canons of sound scholarship and to a continuing effort to maintain the purity of truth. Yet, in spite of this (or more accurately *because* of this) the Church, as an institution, may never claim a monopoly of truth or an infallible criterion of truth.

(vii) This understanding raises an acute *practical* problem of professional discipline in the Church.

BOOK REVIEWS

Rock and Roll in the Cathedral

Thirty 20th Century Hymn Tunes.
(Weinberger, 6s.)

Rock and roll in the cathedral, guitars on the parish altar step, a Teddy boy's rewrite of Jeremiah, 32-bar hymns from the organ loft—all these are now part of the scene in the C of E, and if you press button 18 on your local juke-box it may be *Big Story Breaking* with Garry Mills and Chorus telling the story of Gethsemane, the Crucifixion and Resurrection (a recent Beaumont number and my favourite of his). Do you mind? Personally I think all this was long overdue, and welcome the appearance of a new hymn-book issued by the 20th Century Church Light Music Group. The Rev Pat Appleford, Secretary to this Group, and author and composer of several hymns in this collection, adduces the best argument I have heard for this earthy direction to church music in his manifesto: 'We are not commanded in our ordinary worship to offer gold, frankincense and myrrh, but ordinary bread and wine and all that they symbolize.' Jesus was not born in the inn, but in the stable.

What of the hymns? I find the re-settings of the most famous words upsetting. 'Praise to the Holiest' and 'Through all the Changing Scenes of Life' appear in this hymn-book with new tunes. The English hymnody is to my mind the biggest and fattest melodic Hit Parade of all time, so resetting 'The King of Love my Shepherd is' as Geoffrey Beaumont does in hymn 25 is to my mind as useless as writing a new tune to 'God Save the Queen' or a new waltz theme for 'Oh what a beautiful Mornin'. Playing the new, the old tune rings in



the head. No. 11, however, 'Firmly I believe and truly'—words by Newman, tune by Appleford, is a good new ballad, and could be sung either straight by a congregation or with a beat and dance band. The same goes for No. 4 'Living Lord', words and music by Appleford, and this can be heard with crooner and band on Oriole Record CB 1529. It will surprise you. Two independent groups of choir boys in Atherton, Manchester, and Battersea, London, short-listed hymns 7, 8, and 11 as favourites. A friend wrote to me that a good reception

to the hymns was accorded by a nearby Borstal. I shall be very much happier if the next publication of this Group has a large authorship by Battersea boys and Presley fans from Byker. Urgently needed is the Charles Wesley of Commercial Road; someone who lives, breathes and worships in croonese, jazz, rock or folk. Let this man be seized with a desire to write hymns, and the movement will take wing. This hymn-book represents the Reverends, Principals and Headmasters putting up a notice saying: 'Housewives' Choice has now been admitted to the syllabus.' Denmark Street, The Folk Boys, and the Programme Planners of Sunday, 7 p.m. (both TVs) know this, of course, and I expect the next move from them. The new writers will have cause to be grateful to Fathers Appleford and Beaumont, to the 20th Century Church Light Music Group, and to their first hymn-books.

DONALD SWANN

Architecture

Liturgy and Architecture. Peter Hammond. (Rockliff, 37s. 6d.)

This is the most significant book on church architecture to appear in the post-war years. It is a major theoretical study on the nature and anatomy of church planning. The central theme is concerned with the proposition that all should be active participants in the eucharistic liturgy. The plan arrangement of the church must, therefore, maintain the altar as the unchallenged focal point of the building. The relationship of the altar to the worshipping community must be the starting point for the plan—'To know God, one must draw near to Him'. Thereafter, relationships between pulpit and sanctuary, sanctuary and nave must express respectively the interdependence of word and sacrament and the quality of separation and identity. Throughout this

work, Mr Hammond clearly distinguishes between what is essential and what is peripheral. A plea is made that preoccupation with style should not take precedence over functional analysis and that authentic church building can only come about through a creative alliance between architects, theologians, liturgists, pastors and sociologists.

Mr Hammond writes with great intelligence and enthusiasm and his arguments are profound and convincing. His radical approach to the important subject of church planning bears closely on the whole state of modern architecture in this country. As Sir John Summer-son has pointed out, it is this 'radicalism' which is the great thing in English architecture today.

Far less convincing are the many examples of recently executed work with which this book is illustrated. These are presumably the best available but, with few exceptions and in spite of functional considerations, never really rise above the level of architectural mediocrity. Architecture is a compound of reason and feeling, of which functional analysis is a part. Of the post-war buildings illustrated, only Le Corbusier's liturgically impeccable chapel at Ronchamp can be said to be both memorable and moving. There is, nevertheless, a considerable number of talented young architects in this country; their integrity as architects is what the Church needs in this moment of creative upsurge.

DENYS LASDUN

Africa's Crucible

Out of Africa's Crucible. Colin M. Morris. (Lutterworth Press, 7s. 6d.)

In a classic piece of mis-reporting, a certain newspaper, covering the All Africa Church Conference in Nigeria in 1958, stated: 'The Rev Merfyn Temple

said that if a minister entered politics he should resign his pastorate. God forbid the Church to dabble in politics'. What Temple had actually said was that a Christian minister might well feel called to give full-time service for a while to a political party, and he could not couple that with the pastoral care of a congregation. 'Some people tell us we should not dabble in politics. And God forbid that we should *dabble* in politics!' Colin Morris is another whom God has forbidden to *dabble*. He is in the great succession of missionaries who refuse to be subservient; men like Archdeacon Owen of Kenya, who used to describe himself as a 'blister'; a local irritant that stimulates, that brings inflaming matter to a head and discharges and heals; a very powerful therapeutic aid, though dangerous if immoderately used. An understanding of the man is essential to the full appreciation of his sermons; there is an admirable 'profile' of him, written by Merfyn Temple, in *Black Government*?¹

The minister of a church like the Free Church in Chingola, in the Copperbelt of Northern Rhodesia, is faced with great pastoral difficulties. He is likely to believe, with Morris, that 'the authentic note of the Gospel is heard in the stridency of controversy rather than the harmony of a false peace'. But, when he so proclaims it, many of his congregation go back and walk no more with him. There is the greatest of all precedents for his persistence. Yet he is asking for such a change in men's lives as only the power of Christ can achieve, while at the same time the immediate effect of his preaching is to cut them off from the main source of that power.

He is faced with a further dilemma. He is bound to have one message for Europeans and another for Africans. He will feel moved to speak to white hearers in a way that should move them to

shame, penitence, self-examination, a radical change of attitudes. Africans no less need to be moved to all these things, yet, if those identical words were spoken to or overheard by them, they would probably be moved merely to the confession of other people's sins, self-pity, bitterness, even hatred. If a preacher is to interpret the Word of God to people of both races, without fear or favour or suspicion of equivocation, he needs to have the authentic qualities of the true prophet.

Morris is well aware of these quandaries. But he prefers to take a chance of being 'sincerely wrong through taking positive action' rather than 'impeccably right though totally irrelevant by doing nothing'. Characteristically he says: 'A ticket of membership of a political party is an essential piece of the Christian armour in Central Africa.' He strives and prays for a religious revival, but he would have us distrust a revival that finds expression merely in the repetition of old or the adoption of new pietistic phrases. He recognizes that the realm of Politics lies outside that of Public Worship, though the boundary is not easy to define and many will think that he sometimes strays across it.

L. B. GREAVES

Is your Church Indigenous?

The Ministry of the Spirit: Selected Writings of Roland Allen. Edited by David M. Paton. (World Dominion Press, 12s. 6d.)

Sixty years ago Roland Allen was asking questions with a modern ring. What about indiscriminate baptism, marriage, etc.? He resigned his only

¹*Black Government?* United Society for Christian Literature, 4 Bouverie Street, E.C.4. 7s. 6d.

living in England, Chalfont St Peter, as an answer to these questions. What about a voluntary unpaid ministry? His answer to this was to spend three years as an incumbent, and then forty years as an unpaid clergyman. What about an indigenous church overseas? Or in England? His answer to this was that an indigenous church cannot be built up in China, or in Canada, or in England, by a full-time clergy alone, and he preached this until his death.

To these questions and many others Roland Allen claimed that the Church gives inadequate answers because it does not give a rightful place to the Holy Spirit. In the Acts of the Apostles he detects an *ad-hoc*ness about the way the Holy Spirit worked—whether in the choosing of the seven deacons, or the baptism of the Ethiopian eunuch, or the acceptance of Cornelius—and he sees the persons and events chosen by Luke revealing the Holy Spirit as the inspirer of missionary work. 'Missionary work is the expression of the Holy Spirit and this has been strangely overlooked by the best writers on the Holy Spirit.' It was out of the *koinonia* (fellowship) of the Holy Spirit that the ministry, the sacraments, the creeds, and the New Testament itself arose. Allen saw the Church as a missionary Church, moved, governed and directed by the Holy Spirit.

The Church today has channelled the ministry of the Spirit through a professional ministry both at home and overseas: Allen thinks of it particularly in terms of the Church overseas. Allen claims that today, to the grave hindrance of the progress of the Gospel, the 'missionary movement' absorbs for itself far too much of the missionary spirit that ought to belong to the whole Church. He sees the Church prevented in its missionary expansion by a long established tradition that the clergy must be an order apart who engage in no other

work and wholly depend for their livelihood on their clerical profession. He claims that this makes the establishment of the Church a matter of finance, leading all over the world to multitudes of groups of Christians depending for their church life on a foreign source of supply.

Small groups cannot support stipendiary clergy. Allen claims that the development of lay-readers is a let-out and a refusal to face the challenge. He tells about a man in Canada, of considerable position in the State, who said: 'I go on Sunday fifty miles to take services, and I said to the Bishop . . . : "If you send me to take services, why not enable me to do it properly?" And he answered: "For that you would have to go to a theological college." To publish to the whole world that a man is sufficiently godly to preach the faith, and . . . not sufficiently educated or not sufficiently godly to perform a very simple rite which Christ told all His disciples to observe, is to insult both the man and those to whom he is sent to minister.'

This underlines what Hendrik Kraemer is saying about the theology of the laity: that the Church exists for the world, and not for the Church, nor for the building, nor for the parson, nor for Sunday, nor for the sacraments, nor for the creeds.

Allen became convinced that the Church, as it is normally organized at home or overseas, could not fully be the Church. Clergy conferences ought to be asked: 'Is your church indigenous?' A Japanese priest in Canada who had been attending the centenary celebrations of the *Nippon Sei Kwo Kwai* was most depressed because he felt the celebrations were so Anglican and so English, so tied to organizations and buildings and committees.

To Roland Allen mission and unity

were bound together: the more a church is a mission church under the Holy Spirit the more it will see its unity. 'The gift of the Holy Spirit is thus seen to be the one necessity for communion.' Bishop Wickham in his book *Church and People in an Industrial City* reminds us that when the Church is living out its mission it rediscovers the ecumenical movement. The stress on industrial mission and the movement to Christ through the Pentecostal churches equally remind us that we dare not deny the Holy Spirit wherever He is at work.

The present situation seems to be driving the Church to reconsider its mission inside England and outside; inside the parish and outside, and it is the kind of thing Roland Allen said that helps to make sense of some of the things the Church is feeling after.

E. W. SOUTHCOTT

(In connection with this review, we draw attention to a pamphlet just published in India written by the Rev Alexander McLeish, entitled The Priority of the Holy Spirit in Christian Witness. This is an examination of the objective aimed at in the writings of Roland Allen. It may be obtained from the World Dominion Press, 59 Bryanston Street. Price 1s. Ed.)

Work

Work. Edited by John M. Todd. (Darton, Longman and Todd, 30s.)

The recent symposium on *Work* produced by a group of British Roman Catholics is of special interest to those in other Communion who have been concerned with this subject. The book is difficult to review briefly, since it presents no clear-cut thesis and touches upon a multiplicity of only loosely-related technical, intellectual, personal and political issues—but then, work is like that. The

book is throughout realistic, scholarly, vivid and happily free from sentimentality.

The general line of thought diverges remarkably little from recent Protestant and ecumenical thinking on this subject. There are differences of emphasis; more attention is given to patristic and less to Hebraic thought than is usual in Protestant writing. Yet these differences have little effect on the conclusions. How much does this correspondence represent a true Christian consensus? Many of the practical conclusions of the book are based on shrewd, pragmatic common-sense, rather than logically related to dogma. Much of the agreement is therefore 'human' rather than distinctively 'Christian', and many of the conclusions would be shared by people of good will who would not accept the Christian faith. Yet, when due allowance has been made for this, we can trace in the distinctively doctrinal material of the book a heartening degree of true Christian coherence of thought.

The book has four sections: (1) a historical introduction; (2) the personal witness of workers in a variety of occupations; (3) problems of industrial relations and economic organization; and (4) a theological conclusion. The second section provides lively reading and is too varied and personal to summarize. Many questions are raised but left unexamined; thus, the writers on advertising and aircraft research successfully maintain the moral legitimacy of their professions, but leave a lurking doubt as to the *relative* claims of these professions on the Christian conscience, as compared with less exciting occupations meeting more widespread and fundamental human needs.

The third section is concerned with familiar problems of industrial relations, international economics and so on, and,

understandably enough, largely re-echoes conclusions which will be found in many secular writings on these subjects. The most distinctive chapter in this section is by George Woodcock, the General Secretary of the TUC, who describes the role of trade unionism and argues the case for 'consultation', which he distinguishes sharply from 'workers' control'. He makes the point, sometimes missed by moralists, that it is easier to maintain integrity and responsibility in national negotiation than at the 'floor of the shop' level. Yet, none the less, increased floor-of-the-shop consultation is urgently needed, in spite of its temptations and dangers. He also makes some shrewd comments on right and wrong ways of organized Christian intervention in industry, indicating the dangers of 'Christian pressure groups' and questioning whether the worker-priest experiment should ever be seen as a proper mode of 'Christian intervention' in normal industry.

The last three chapters are by theologians and attempt a 'theology of work'. The first of these, by Fr Bright, on 'scientific work' is of peculiar value and one phrase about science deserves the attention of Christian thinkers of all Communion: 'I do not say that it (science) is essential to salvation; but I am sure that it is typical of the kind of knowledge which the Christian neglects at his peril, for in so doing he is trying to reject his humanity.'

The final chapter is a Thomist view of 'Theology and Work' by Fr Herbert McCabe. This chapter is pleasurable to read as it carries the mind along by clear logical processes, and it says some sound things. Yet I cannot but feel that it fails 'to touch ground'—to speak realistically to the ordinary layman trying to see his ordinary daily work in the setting of God's redemptive purpose. And I do not think that my sense of anti-climax about

this chapter is fully explained by the fact that I come from a theological tradition different from that of Fr McCabe.

One subject which seems to need fuller and deeper treatment is the layman's experience of being closely and personally involved at work in a mixed community of believers and unbelievers. The crux of this experience lies not in the odd occasions (often exaggerated by preachers) when the Christian finds himself out of sympathy with his work-mates for moral or religious reasons; it lies rather in precisely the opposite direction, in being drawn into a common effort and in being unmistakably at one, on a human level, with many who would deny the faith of Christ. Of course, this fellowship of work is partial and imperfect, marred by human frailties—but then, don't human frailties mar Christian fellowship, too? Indeed, true fellowship is often easier to come by at work than at Church! This experience emerges at many points in the symposium. Tertullian doubtless knew it when (as quoted by Dr Markus) he described the Christians of his day as sharing in the trades of their pagan contemporaries. John McClone, a Glasgow factory worker, recounts the fellow-feeling at his works during the try-out of a new design of oil-engine. Fr Bright reminds us of the interdependence of science, so that scientists 'form a community . . . bound together by mutual trust and understanding'.

Why does this experience—at once so strong and so commonplace—tend to bemuse the ordinary Christian? I think for one quite simple reason. In much of the preaching and formal life of our churches we are concerned to emphasize the distinction between belief and unbelief (whether in terms of *extra Ecclesiam nulla salus* or in more evangelical formulae). The cleric (whatever his inclinations and theories may be) is drawn to make this distinction by the

conditions of his professional position. For the ordinary layman, occupational forces work in a diametrically opposite direction. For the purposes of his work, he must minimize or ignore differences of religious belief among his workmates—and usually he has little difficulty in doing so. He will find himself accepting advice and leadership in his trade or profession (and that commonly means *moral* advice) from those of other faiths or no faith at all.

There is, of course, no lack of *intellectual* categories to handle this situation in the structure of Christian thought; the difficulty is to get the truth over in emotional and imaginative ways to the ordinary layman. Far too often, in all Christian Communion, we find lay folk falling into one of two errors. On the one hand there are the 'unco pious', who 'take their religion seriously' and are apt to be stand-offish to their irreligious workmates in a way not untouched by 'the leaven of the Pharisees'. On the other hand, there are the good mixers, for whom the obvious fellowship of work looms large—and who, in their inner hearts, are apt to dismiss what they hear about the distinctiveness of the Christian faith as a bit of professional poppycock on the part of parsons and priests. And this situation can be aggravated by the tendencies of some churches, for good and bad reasons, to segregate their members from their fellow men during their non-working time—e.g. in church schools, in 'Christian' political parties and even in things like Methodist holiday homes and Catholic rambling clubs!

In the last chapter, Fr McCabe draws a parallel between the Eucharist as an expression of our unity in the Body of Christ and our daily work as an expression of our unity in the human race. It is an intriguing parallel—although I

am not sure where it gets you, either for worship or for work.

W. G. SYMONS

The Uses of History

History's Lessons for Tomorrow's Mission. Various authors. (World's Student Christian Federation, Geneva, Frs. S.15. \$3.50. 25s. 300 pp.)

The missionary enterprise of the Church has never lacked critics, and this has, generally speaking, been a wholesome thing—for missions. During the last twenty years or so, some of the sharpest criticism has come from within the ecumenical fellowship and, indeed, from within the organized missionary movement. The missionary societies have been a favourite target of attack and the recipients of much gratuitous advice. They are in a chastened and self-critical mood. But in some cases, sustained bombardment has resulted in the semi-paralysis of shell-shock.

Another result of this barrage of criticism—some of which has been informed and constructive, and some ignorant and prejudiced—is the emergence of a student generation (within the ecumenically minded Student Movements) which is inclined to write off the modern missionary movement as an unfortunate aberration in church history. For this, the present student generation is less to blame than its predecessors.

The World's Student Christian Federation has launched an ambitious attempt to re-interpret the life and mission of the Church to the students of the world, in terms which are biblical, historical, and contemporary. They deserve the support, in this endeavour, of all who believe that the missionary movement needs to become more

ecumenical and the ecumenical movement more missionary.

This volume of essays, which appeared first as a double number of *The Student World*, is an important contribution to the understanding of the history of Christian expansion. A good deal of the criticism of modern missions is based on ignorance of history, and it was a wise move of the leaders of the Federation to provide this comprehensive introduction to the study of the history of missions.

The contributions are brief, but they cover the whole range of Christian history from apostolic times to the present day. They are written by a group of twenty-seven scholars, each competent in his own field. And they are supported by three well-chosen bibliographies of French, English and German works, which taken together provide a course of systematic reading for all whose appetites have been whetted by the preceding essays.

The inclusion of contributions from Roman Catholic and Orthodox writers adds to the value of the book. Careful editorial planning has helped to reduce the fragmentation and lack of cohesion from which symposia inevitably suffer. It is to be hoped that this book will be widely read by the students for whom it was originally written. But it is also worthy of a place on the shelves of the ecclesiastical historians. It should be required reading for all missionaries and missionary administrators, and for all those who so eagerly offer them criticism and advice.

C. W. RANSON

The Church and the Nations

The Church and the Nations. Ed. Adrian Hastings. (Sheed & Ward, 2s.)

The Church and the Nations is a symposium edited by a Roman Catholic

missionary in Uganda and its aim is to ascertain how far Roman Catholicism is 'integrated with the national life and national character' of various countries in which Roman Catholics are a minority. (It is interesting to find Brazil included.) The editor sees clearly that 'Romanitis' is a limiting thing whereas 'Catholicism' is by definition universal. 'That is the high tragedy of the Middle Ages. With all their grandeur they are less than Catholic. . . . The mediaeval Church is seen at its greatest when it stands struggling to transcend its Latin and European limitations.' The editor's own conclusion is that 'one fact which stands out with painful clarity from almost all the contributions to this book is the practical intellectual failure of Catholicism'. I would prefer to say that the difference between the editor's introduction and most of the contributions shows the enormous gap between the *avant garde* of the Roman Church and the ordinary intelligent Roman Catholics who write the bulk of the book.

Inevitably some of the contributions are better than others. Mr Tomon's essay on Japan ought to be read by everyone who takes an intelligent interest in missions. He concludes that 'Catholicism in Japan remains alien to its culture, while the cultural tradition has contributed almost nothing to the formation of Japanese Catholics'. Protestant Christianity has, in his view, a little more relation to Japanese life but melts too easily into secularism. The article on the Lele of the Congo is also first class and there are some good things in many of the essays, but, so far as the evidence of this book goes, Roman Christianity does not feel quite at home outside those countries where it is the traditional majority religion. The general impression given by the book is of a defensive minority with a strong sense of its own grievances, often justified, but more con-

cerned with its own presentation than with the transformation of society. 'Catholic Schools' is a recurring theme, but only one contributor seems to have considered that it may conceivably be more important to make the State schools places where Roman Catholic children, and others, can go without danger to their souls than to set up separate 'Catholic Schools'.

Let me confess that this is an irritating book for non-Romans. There is too much 'how obvious this is to Catholics' (p. 230). Not exactly 'holier than thou', but 'more knowing than thou'. A few pages later one is told that in South Africa 'there is not much radically wrong with the Church there, but much in which to take reasonable pride'. This invites a stinging retort but we are forbidden to 'render railing for railing' and 'people who live in glass houses shouldn't throw stones'. The failure of the Roman Church to be the national church in every land is the failure of all Christians.

J.W.L.

The Country Parish

The Country Parish Today and Tomorrow.

Frank West. (SPCK, 5s. 6d.)

I am very far from being a countryman, but the Archdeacon of Newark's new paperback is directed at people like me, who are more interested in Christianity for the big city. The Archdeacon scarcely goes out of his way to conciliate us. There are numerous cracks at angry young curates, 'angry middle-aged preachers in the universities', bishops without country experience, and so forth, all of which goes to show that those who dwell in rural peace are no more content at heart than the rest of us. Why, one wonders, when the bulk of the English people is industrial, should the C of E be criticized for doing the bulk of its fresh thinking about its work in the

centres of population? The Archdeacon's charge that the Church is getting too sociological is merely fantastic.

When he develops his thesis, which is that the C of E in the countryside still has major opportunities both spiritual and social, the Archdeacon is, however, a pleasant and persuasive guide. He can set his knowledge of present conditions in the perspective of history before and after the failure of the harvests in the 1870s, which he regards as the crucial defeat, now being slowly reversed. He is very far from being a reactionary. He sees advantages in the union of parishes (although not in part-time priests). If the Archdeacon is in parts too clerical for most FRONTIER tastes, and not excessively ecumenical (the Methodists have done more thinking he could have used), we must admit that the Anglican parson is still the *persona* of the country as not of the town. Laymen as well as parsons will enjoy this reminder that not all of our frontier is asphalted.

DAVID L. EDWARDS

Britain's Coloured Immigrants

Coloured Immigrants in Britain. J. A. G. Griffiths and others. (Published for the Institute of Race Relations by OUP, 25s.)

Together in Britain. A Christian Handbook on Race Relations. (Published for the Church Assembly Board for Social Responsibility by the Church Information Office, 3s.)

One of the objects of the Institute of Race Relations, founded in 1958, is to provide unbiased information. Its response to the disturbances at Nottingham and Notting Hill was the commissioning of the useful pamphlet *Colour in Britain* and the planning of a detailed survey which has now resulted in the important

book *Coloured Immigrants in Britain*. This supplies in clear and concise form the material needed by anyone who wishes to understand and cope with the difficulties and opportunities created by the arrival in Britain, in the last ten years, of nearly 200,000 immigrants from the West Indies, Pakistan, India and West Africa.

The book consists of five parts. The first contains information about numbers and distribution of immigrants, their employment, housing, health and welfare, and is based upon facts and figures collected by two research workers. The second part is a summary and appraisal of existing sociological literature on the subject, designed to show how the coloured man is treated in this country, how this has come about and what are some of the implications for social policy. The third part sets out statements and attitudes of the Government, political parties, trades unions and churches. The fourth part is a study of the legal aspects of immigration and the arguments advanced for and against deportation and making discrimination illegal. The book ends with an account of race relations in the United States, stressing the proven value of legislative and judicial action in curbing discrimination.

This book gives no support for complacency. The absence of further violent outbreaks does not mean that we have succeeded in making coloured people at home in our cities. They still feel outcasts and all too little is being done by public authorities or private individuals to remove this feeling. Here is the data we need for serious discussion leading to effective action.

It is less easy to see the value of the booklet *Together in Britain*. It contains useful brief essays on how the anthropologist, biologist, historian and theologian look at the racial problem: but its expressed intention is to stimulate local

Christian action and for this we need more than theory and more than the generalities contained in the final chapter. There is a notable lack, too, of any attempt to tackle the problem of why West Indian and African Christians lose their habit of church-going on coming to Britain, and how this can be prevented.

In a Christian handbook for use in the parishes one expects an awareness of the actual situations to be found there and some account, based on the varied experiences of different parishes, of how they can be handled. This requires the gathering of facts, which takes time and costs money, but if the Board for Social Responsibility is to serve the Church as satisfactorily as the Institute of Race Relations is serving its cause, it too must be equally thorough.

P. S. BURNETT

The Church in the World

On Being the Church in the World. John A. T. Robinson, Bishop of Woolwich. (SCM Press, 16s.)

This collection of essays, sermons and lectures is addressed to committed Christians, priests and laity. All are concerned in some way with the crucial task of how the Church can again and again become a creative force in the material world of power politics.

Dr Robinson is mainly concerned to clear away the many non-Christian conceptions which so hamper the Church and to re-state the biblical teaching on such matters as power and politics, death and judgement, health and race. The radical nature of the teaching is shown in what he has to say about race. Salvation is into the new man in Christ, not just the individual new man, but into the Body of Christ, the ongoing Incarnation of the Word of God in every sphere of life. 'Any division or discrimination simply

on grounds of race, sex or class is not merely a bad thing but impossible for a Christian without denying the very Gospel itself.'

The application of this radical view of the social nature of salvation is less obvious in the realm of the material world and power politics. Dr Robinson himself believes that a fresh understanding and practice of the Liturgy of the Holy Communion is the true key to the problem of how the Church can effectively break forth into the world. He has much that is invigorating and exciting to say and report, especially about the celebration of the Holy Communion in other contexts than in the church building.

But, although all that Dr Robinson has to say about these matters clearly arises out of firm conviction and practical experience, and could produce, if widely developed, deep and even revolutionary effects, there remains a great gap between the task of the Church as he so vigorously outlines it, and any possible method by which it might be achieved. As he himself says: 'I have not answered the practical and most pressing questions from which I started. I have not tried to.' That, as he sees it, must be the task of 'men wiser and more deeply involved than I in the power structure of this very material, God-given world'.

Is the Church of today capable of producing such deeply committed laity?

EVA SPICER

Shorter Notices

On the Frontier

We welcome a new quarterly publication which is on the Frontier in every sense and whose first number has just reached us. It is called *Contemporary Religions in Japan* and is published by the International Institute for the Study of Religions in Tokyo (subscription \$4.50 p.a., obtainable from Charles E. Tuttle Co., Rutland, Vermont, USA. The article by Prof Keiji Nishitani on 'The Religious Situation in Present-day, Japan' is particularly interesting.

J.W.L.

Anglicans and Methodists Talk Together.

(SPCK and Epworth Press, 3s.)

Church Membership. Anglicans and Methodists Occasional Paper No. 1. (SPCK and Epworth Press, 6d.)

These two pamphlets are one of the fruits of the official conversations between the Church of England and the Methodist Church. They have been written in the belief that the success of the official conversations between theologians 'depends upon the opening up of conversations between ordinary Anglicans and Methodists in every place'. Their purpose is to help members of the two Churches 'who wish to hold their own local "conversations"'. It is much to be hoped that they will be widely used.

J.W.L.



FRONTIER — THE SPRING ISSUE

The next issue of FRONTIER will contain articles by: Kathleen Bliss, on 'A Slender Majority' (this article was to have been written for the twenty-first anniversary of the founding of the Christian News-Letter but was delayed by illness); Tetsutaro Ariga, on 'A Christian Buddhist Encounter in Japan'; Simon Ho Sai Ming, on Christianity and Confucianism; John Wren-Lewis, on Theological Education; Norman Birnbaum, on Protestantism and Sociology, and Stevie Smith, on Dean Inge.

BOOKS RECEIVED

- Christian Ethics and the Dilemmas of Foreign Policy.* Kenneth W. Thompson. (CUP, 28s.)
- Fathers of the Kirk.* Ed. Ronald Selby. (OUP, 21s.)
- The Old Testament as Word of God.* Sigmund Mowinckel. (Blackwell, 15s.)
- Scotland Church and Nation through Sixteen Centuries.* Gordon Donaldson. (SCM, 8s. 6d.)
- Dean Inge.* Adam Fox. (John Murray, 28s.)
- The Doctrine of Our Redemption.* Nathaniel Micklem. (OUP, 12s. 6d.)
- African Music and the Church in Africa.* Henry Weman. (Svenska Institutet for Missionsforskning. Sw. Cr. 32.50.)
- A Church History of Scotland.* J. H. S. Burleigh. (OUP, 42s.)
- The Eucharistic Memorial.* M. Thurian. (Lutterworth, 9s. 6d.)
- A Handbook of Christian Ethics.* Eberhard Wetty. (Nelson, 42s.)
- Saint Peter and the Popes.* Michael Winter. (Darton, Longman & Todd, 25s.)
- The South Ormsby Experiment.* A. C. Smith. (SPCK, 7s. 6d.)
- Seeking God.* Bruno S. James. (Darton, Longman & Todd, 6s.)
- What Manner of Love.* George F. Tittmann. (Darton, Longman & Todd, 18s.)
- The Churches and the Church.* Bernard Leeming. (Darton, Longman & Todd, 35s.)
- The Borderland.* Roger Lloyd. (George Allen & Unwin, 16s.)
- The Novelist and the Passion Story.* F. W. Dillistone. (Collins, 12s. 6d.)
- The Church and the Bible.* The Abbot of Downside. (Darton, Longman & Todd, 8s. 6d.)
- Out of Apathy.* Ed. by E. P. Thompson. (Stevens & Sons, 15s.)
- Christian Faith and Greek Philosophy.* A. H. Armstrong and R. A. Markus. (Nelson, 15s.)
- Vision and Achievement.* Elizabeth G. K. Hewat. (Nelson, 25s.)
- The Theology of Dietrich Bonhoeffer.* John G. Godsey. (SCM, 25s.)
- International Conflict in the Twentieth Century.* Herbert Butterfield. (Routledge & Kegan Paul, 12s. 6d.)
- The Historic Reality of Christian Culture.* Christopher Dawson. (Routledge & Kegan Paul, 12s. 6d.)
- Jesus of Nazareth.* Gunther Bornkamm. (Hodder, 21s.)
- We are Happy.* Ralph Ricketts. (Darton, Longman & Todd, 12s. 6d.)
- Russians as People.* Wright Miller. (J. M. Dent & Sons, 25s.)
- Ceylon North India Pakistan.* S. F. Bayne, Jr. (SPCK, 8s. 6d.)
- Images of God.* A. C. Bridge. (Hodder, 18s.)
- The Public Service in New States.* Kenneth Younger. (OUP, 12s. 6d.)
- The Church and the Arts.* Ed. F. Glendenning. (SCM, 6s.)
- Christianity and Communism Today.* John Bennett. (SCM, 6s.)
- Ethics and the Gospel.* T. W. Manson. (SCM, 12s. 6d.)
- Introduction to Religious Sociology.* M. J. Jackson. (Darton, Longman & Todd, 21s.)

(Note: Books should be ordered from your local bookseller and not from the Frontier office. Ed.)

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